¶ A treatice cõteining certain meditatiõs of trew & perfect consolatiõ, declared in two tables, ẏ first, is the cõsideratiõ of ẏ eueles, whiche happẽ to vs, ẏ second of the good which we receiue, set forth for ẏ consolatiõ & cõfort of all those ẏ are ladẽ & do labour to be eased.

Wrytten in the Frenche tung, and translated into Englishe by Robert Filles.

E. 16. 20

150 j 99

TO THE RIGHT

Honorable & my ſinguler good

Lorde, the Lorde Roberte Dudley, Maiſter of the Quenes Maiſties Horſe, Knight of the moſte noble order of the Garter, and one of the Quenes Maieſties priuy Councel, Robert Fylles wiſheth increace of Honoure longe to indure.

IN reading ouer dyuers bookes in the time of the late perſecution, ther came one litle treatiſe to my handes wrytten in the Frenche tunge wherein (aboue the reſt) I toke moſte pleſure and found cheefeſt comfort in that miſerable time, and being not fully ſatiſfied with the often readyng thereof: I took in hand for to tranſlate it into the Engliſhe tunge, for mine owne vſe only, thinking therby to imprint it the more liuely in my

my minde, beig not determined to haue published it abrode vntill a certaine freend by chaunce found it among other of my bookes, wylled mee, and as it were drged mee not to keep backe so excellent a tresure from the people of God. At last (being ouercome) I condescended to set it forth in print, deuising with my selfe to choose a patrone whose honorable name & renoume might be an occasion somewhat to stop the mouthe of the sicophant & priuy biter, I could not deuise one more meeter, and to whome this work more aptlier doth agree nor whose estate is more liuelyer paited forthe: then is in this litle volume, wherfore taking courage of your accustomable benenolent kindenes towards me, I haue perfourmed my deuice, desiring your honour to accept my meaning and to beare with my rudenes.

The apostle. In the 15. to the Romaines, declaring the cheefe consolation of a christian, saith. My brethern. What soeuer thinges are written aforetime are written for our learning, that by pacience and consolatiō in ỹ scripture we might haue hope. In whiche wordes he declareth, that wee ought to seeke our comfortes In the holy scriptures. But we muſt take heed, for ỹ scriptures do oft vse a double figure or maner of speaking, shewing vnto me as it were a double mirrour to lōk in, of thinges tẽpered or migled to gether (that is to say) of good and euell, as the wise man saith, in the day of euel: remember the good, and in the prosperous daies remember aduersity. The holy ghost knowing the affection of mā to be without measure, and to estymate thinges according to his own opinion, assaieth with all possible Ro. 15.

meanes to withdrawe man from his vaine estimation and affection of erthly thinges so that the affection beeing taken away, all things wilbe indifferent. But suche an alteration and chaunge can not com but by the wurd of God, and of good right we ought to seek no other cõsolation or rule to guide vs but the scripture, whiche in the daye of aduersity bringeth vs to consider the prosperitye whiche eyther is present or to come, and likewise in the day of prosperity doth call vs back to cõsider aduersity. Also the spirit of God speaking it by the mouthe of wise Salomon, geueth vs to vnderstand that the ioy of man is cõpassed with sorow, and also sadnes, sorow and displeasure, be alwaies ioyned and linked together wyth some mirth & pleasure, that hardly can man declare ỹ end of one or the beginning of the other, in such

merue-

meruelous wise is anger, sorow & sadnes, aptly ioyned and linked w the bewtiful colour of ioy and plesure, and not only linked or ioined: but rather mingled or confoūded the one into the other, so that it is impossible to finde in this mortall life, any litle spark of the one: but it is mengled with the other, the very Hethen knowe this. For a greeke Poet said that the pleasure of this world was not the true plesure: but was sorow clothed in pleasures garment, and sheweth in this maner. He said that when the vessel ẏ Pandora brought on earth was opened, whereby all the mischeefes and humaine misery wēt forth & then plesure went forth also, & going a brode in the world: he began by all meanes to draw men unto him, who began to folow him in suche sorte that none went any more intoheauen. Wherfore Iu

piter

piter thought to take pleasure frō the earth and to bring him againe into heauen, and therupon sent the nine Muses for hi, who with their melody drew him againe into heauen causing hi yet before, to leaue his apparel behinde him on earth, because into heauen entreth no corrupt deckinges. Sorow in this meane time wandring abrode in the world, found this apparel, and thinking that yt hee clothed hym self therin, he should not so be chaced and driuen from euery man, & not being knowen: he put it on his back, & so euer after he hath gone about the world clothed in pleasures apparel, deceiuing men continually. Meaning by this ỳ all thinges ỳ men take for pleasure bring them sorowe, and the pleasurs of this worlde, to be none other but sorowes clothed and couered with a very small delite, whereby men being

beeing desteaued endeuour them selues to seeke them and finde in ẏ end more sorow then delite. And whereas the holy Ghoste sayth, that ioy is accompanied with sorow, he speaketh according to our rude vnderstanding. The eye of our mind may swne be daseled with the beholding of some sudaine ioy, yet in continent it shall perceiue that his sudaine ioy is accompanied with sorowe, euen as is the shadow folowing the body, and how contrarye so euer these thinges seeme to bee, yet neuertheles they be euer knyt together, but this can not be perceiued but w̄ a christian eye, lighted by faith and whiche is exercised to contemplate this deuine sun shining in the holy scriptures, the holy ghoste teacheth vs this coniūction in a number of places in the scripture, but if this coniūccion be meruelous, let vs not muse at it,

For the worker is meruelous. For if in one persone he knew how to ioine the diuinitye and humanity: wherfore can he not aswel ioine in vs, sorowe and ioy, heuines & gladnes, sweetnes and bitternes? Hath he not by a supernatural copling united, death and life, hell and heauen, and in generall all other thinges, whiche be directly contrary after our iudgementes? This is the incomprehensible deuine wisdome of God, whiche maketh vnequall thinges equall, in suche maner as our dull vnderstanding can neuer comprehende suche a meruelous discord, according. The holy Ghost is the onely scholemaister to teache vs this lesson in the holy scripture.

The kingly Prophet Dauid, declareth these thinges notably, saying. Alas Lord, how great are the tribulations which thou hast shewed mee: and beeing conuerted hast

quickened

quickened me, and also saith. Thou hast taken mee out of the depth of the earth. Consider these words whiche empoꝛt on the one side extreme dispaire and fearful trouble: and on the other side singuler mercy and consolation. And what shall I speak of King Ezechias: whiche (after hee was ouerwhelmed with sickenesse and death, loking foꝛ deserue vengeaunce) crying out vnto God, and said, Alas Loꝛde answer foꝛ me. And sudēly cried what shal I say to him: oꝛ what answere shal be made foꝛ me: It is he that hath wrought this euel vpon me. Th' being oppressed with soꝛow and greef confessed that no man coulde deliuer him, and said. I will yet haue my recourse vnto God, and in thus saying: he declareth a certain firm and sure trust and hope, yet suddenly he saith. Alas, Loꝛd answere foꝛ me, and againe as one being cast of

and

& discomfited coplaineth mourningly, I know wel ỳ none other but he cã deliuer me, but what thẽ: it is he him self ỳ pursueth me, he hath pronoũced my death, what shall I say vnto him to cause him to reuoke the sentence: what shall he say vnto me: He is my counterparty, and my iudge. Heere we may se these two passions, directly contrary in one soule. Now considering these two contrary operations within a man and the tormoiling between hope and dispaire, whiche bẽ so outragious, sudaine and vnmesurable so that there is no man, but it maketh him amased when he cometh to consider it as it is. Saint Paule to the Romains, after that he had inclosed all vnder sin and dampnation, as one being rauyshed beside or aboue him self, cried out, saying O prõfound greatnes of the wisdome, riches & knowledge of God.

How

how incõprehensible are his iudgẽ Ro. 11.
ments and his waies past finding
out: And so concludeth, that all
thinges be of God, by God and in
God. It appereth that S. Paul felt
wunderful thinges in him self. For
uddenly from the depth of Hel, and
the knowledge of sin, he ereeteth
him self vp aboue the heauens, and
wandreth, in his spirit contempla-
ting the high and meruelous diui-
nitye of God after an vnspeakable
maner. Now heere may we learne
not to be careful for our selues or
to haue respect to our owne misery
or infermitye, but aske of God our
good father and he wil not faile vs
but with speede wil exalt vs into ỹ
moste blessed and happye fruition
of his deuinity. But we cannot
rightlye desire the mercy and good-
nes of God, except we hate oure
own sinful wicked life: and we can
not

not hate our sinne and wickednes: except we haue ỹ true knowledge & feeling thereof. And wee cannot knowe it nor feel it: with out his contrary, whiche is the great mercy and infinite goodnes of God. But so long as our soule doth dwel and abide captiue & deteined w̄ in this miserable body of sinne as a wanderer in the desert or as a pilgrim or wayfaring man: there shalbe alwaise relikes of sin remayning w̄in vs. The spirituall Philistines & amalechites dw warre continually against vs vntil we come to ỹ land of promission during whiche tyme: it will be needefull for vs to knowe our owne misery and euils, alwayes aspiring to the mercy and goodnesse of God. And by this meanes this contradiction aforesaid shalbe to vs both more tollerable & easy to be borne, whiche as we haue said ceasseth not to striue in a christian

minde

minde. And that man whiche fee-
leth not this within him self is but
a yung souldioure, and rather a
christian, in name: then in conuer-
tacion and good life. O Lord God
how truely is this contradiction a-
rise said proued and founde hears
among vs in this common welth of
England? For in what quietnes &
tranquillity haue we liued sence the
reign of our moste noble Queene?
In what security haue we lulled
our selues a sleep, and looking as it
were for Mountaines of golde? for
getting God and his woorde, or at
least making no great account of
them, and all sudenlye, in the mid-
dest of our secure life: wee are stri-
ken with Hunger, Pestilence, and
swoord. The like plagues for sin
are often to bee seen in the scriptu-
res. For in the time of king Dauid
among the Iewes common welth
when they had ouercome their ene
mies

mies brought home ỳ arke of God
and were become welthy & ritche
then they grew into securitye, and
all sudenly the Plague of God fell
vpon them, and there dyed in Isra-
el seuenty thousand men, and God
would haue destroied all Jerusalē
likewise, had he not in the middest
of his fury remembred mercy. I
pray you, what hathe welth and se-
curitye brought vs vnto heere in
Englond? Hath it not brought cō-
tempt of the Ministers and worde
of God? Nay hath it not brought
contempt and disobedience both of
the Magistrate and the lawes?

Where euer was there so much
crying out against sinne? so many
exhortacions? so many good bookes
set forth? and all for the suppression
of wickednes & sinne: but neuer the
better but rather the worse. Altoge
ther (a few exceptid), from the hi-
est to the lowest, haue as it were

bent

ent them selues and determined
o bring to pouertye and in to con-
empt the Ministers of the word of
God. What meanes is daily mad-
ed to catch & rake from the, by im
propriations, leasses, first frutes
and tenthes with many other simo
nicall meanes, to impouerysshe
them and discourage other whiche
would enter therintto? But those
that laboure and bee so diligent to
dispute and reason their cace (pretē
ding to bring the ministery to the
same rule and estate that Christe &
his Apostles were) wil in the ende
say as the Jewes said of Christe &
his Apostles, away with these fe-
lowes they are not wurthy to liue
among vs, shal these beggerly ras
kalles teache vs our dustye? this
wilbe the end of your pretence. O
Lorde in what reuerence had the
Jewes their Ministers? How were
they prouided for? Likewise in the

primitiue Christian churche how were they adourned with reuerēce and liuinges as is yet to be seene: yea the very Heathen and Infidelles had their ministers in estimation and prouided for thē, and shal we now that profes so much christianity seek by all meanes to ouerthrowe and bring to nothing our ministers: the Minister being contemned: his preaching shalbe little esteemed. This is the way to ouerthrow the word of God, and bring vs to brutalitie, for where preaching ceaseth the people perishe, as saith Salomō. But some wil obiect and say, that riches corrupteth the Ministers and hindreth their vocation and that they become couetous and more careful then any other, and that a poore estate is best for them. I answere that my meaning is not to enriche any greedy

or

or couetous Minister, but wishe that when any suche springeth vp in welthe whereby his vocation is neglected: that some good ordinaun cis were prouided in that behalfe for to suppresse and keep backe the greedy desire of suche. And my desire is that those Parishes where reasonable liuinges and stipend were appointed by good men, in time past for a Minister: might be reduced and brought againe to the right vse, & that Minister or Pastor, whiche would not continew and be resident amonge his flock: should be depriued and haue no lyuing there. Hospitality is incident to preching, & the Pastor must aswel feed their belies as their soule, or els hee shall doo but litle good among a number. But suche as intende to bring the Ministery to slauery, by thrusting them selues into their liuinges: I trust our mer-

ctful and louing God, wil preuent them and cut them of, from their wicked purposes and take mercy of his people. But now me thinke I heare the enemies of true religi on the Papistes say, these plagues are come vpon vs for your new ler ning. I answere, in the time of Pa pistry, yea when popery was most hiest had ye no plagues? Read Po lichronicon and ye shall finde that these be but trifels, in respecte of those pestilencis, yea some that felt within this lx. yeere. And I pray you had ye no War in those daies? Read sence Cxx. yeers and see what slaughter, what ciuil dis cordes with hunger and penurye happened, yea when ye sang masse mosse hyest and when your holy Fathers pardones were mosse ho liest, that men buried them with thē in their graues, but what shall I say now to the City of London?

The

For B3, 4 see after K3

perience how necessary it is that
od stretche forth his hand to help
s, it shalbe moste needfull to call
pon him to graunt vs the gift of
erseueraunce and constancy, and
r my part, I wil call vpon the
Lorde Jesus our King, to whome
GOD the Father hath geuen all
owre in heauen and earth, and in
whose hand hath put all the spiri-
uall treasures. That it may please
im to preserue and maintain you,
long time among vs to the ad-
uauncement of his kingdome
and continew your honour
in hauing the victory and
triumphing ouer Sa-
than and his band
to his glory.
Amen.

¶ A table of the Chapiters of the first part of this boke.

The first Chapiter of the first consideration whiche is the inwarde euel. Fo.1.

The second Chapiter of the secõd consideration whiche is the euell to come or before vs. Fo.4.

The third Chapiter or third consideration whiche is the euel passed or behinde vs. fo.8.

The fourth of the fourth consideration whiche is the euel or misery vnder vs. fo.11.

The fift Chapiter of the fift consideration whiche is the euel or misery on our left hand. fo.14.

The sixt Chapiter of the sixt consideration of the euell or misery on the right hand. fo.18.

The seuenth Chapiter of the seuenth consideration, whiche is the euel or misery aboue vs. fo.23.

A Table

The table of ỳ second part.

The first Chapiter of the first cõ
deration whiche is the good with
vs. fo.27.

The second Chapiter of the se-
ond consideration, the whiche is
e good to come or before vs. fo.33.

The third Chapiter of the third
onsideration whiche is the good
assed or after vs. fo.38.

The fourth Chapiter of ỳ fourth
onsideration of the good vnder vs.
folio.42.

The fift Chapiter of the fift con
ideration of the good on the left
and. fo.46.

The first Chapiter of the first con
iderations of the good on the right
and. fo.50.

The seuenth Chapiter of the se-
uenth cõsideration of ỳ good which
is aboue vs. fo.54.

Finis.

To the king of worldes im-
mortall invisible, to God on-
ly be honour and glory e-
ternally. Amen.

¶ The.i. Chapiter of the first consideration whiche is the inward euil

IT is a thing certaine and moste true, (whether man geueth credit therto or not) that there cannot bee in a man a greter torment or vnquietnes more miserable then the euilles with in him selfe, whiche be so many & so great, aboue that he dooth either feel or perceiue. For if he did taste or feel them: he should feel Hel. For in a certaine maner, a man hath Hel within him selfe. The question is, how or by what meanes, the Prophet saith all men are liars? and again. The liuing man is but vanity. Now to bee a liar and vaine: is to be void of the trueth, and of the perfyt substaũce. And to be without trueth and perfection: is to be without God and to be lost. And what is that but to bee in Hel and dampned? And for

this cause God doth chastise vs benignly and meekly, discouering vnto vs the least euils, and chargeth vs but with the lightest, knowing that if he brought a man to the full knowledge of his sinne and euil: he should perishe in a moment, and to sum he permitteth and geueth to feele it. Of whom it is said. He leadeth to hel, and bringeth out again. Wherfore these whiche call corporall tribulation a certain aduertisement of the inward euil, say well. And the apostle to the Hebrues calleth them Fatherly corrections of God, seeing he chastiseth all the children that he receiueth and doth this to thend, ỳ by his louing corrections of light euils: he putteth back the great and heuy euilles that we neuer feel them, as it is said. Folly sticketh in the hart of the Childe, but the rod of correction driueth it away. The Parents truely louing their Children be more greued with them if they be theeues or of a wicked

ed life: then if they were woun-
ed or hurt in body. Yea they dw ra-
her beat them and punishe them the-
lues, that they should not become
icked. What letteth the ỹ the depth
f euel & misery is not felt: That is
s I haue said, by ỹ dispositiō of God.
That man should not fall, in seeing
nd feeling his secret euels. For
God shadoweth them, willing that
hey should be loked vpon by Faith,
when he openeth them by sum sensi-
ble euil, and therefore in the day of
euils or tribulation, be mindeful of
the prosperouse or good dates. And
remēber what a benifite it is, not to
feele all the euilles and sinnes. Bee
mindful of this benefite: and thou
shalt be lesse tormented, with the pre
sent sensible euil. Also ỹ contrary. In
the day of prosperity: remember the
affliction and miserye, that is to say.
When thou feelest in thee ỹ waight
of euilles and sin: reknowledge the
good that is done to thee, and bethink

thee of the depth and weight of thy
euels, and then thou shalt taste lesse
of the sencible euil. It appereth then
ỹ ther is daily more insencibility of
euil in man in this life, then feeling
of sorow, not that the hole heape of
euilles is not daily present: but that ỹ
opinion & affection of them is not dai-
ly or continually, and this is by the
bountifulnes of God, whiche hideth
the euilles. Now we see by this, how
cruel they be against them selues, to
whom it is geuen to contemplate the
weight of their sin and euilles, and
how little they do esteeme all ỹ they
may suffer in this life, ỹ they might
not feele their own hell. So should it
be to echs of vs if he felt or if he gaue
firm credite to his inward euelles: he
would gladly desire with a good wyll
sũ outward euils or greeke he should
so vexe him selfe in them, and would
neuer be so sad: as when he felt not
sum outward euel, as we haue know
en that holy men haue done, and

also

also as we rede of Dauid in his sixt. Psalme.

And therefore the first comfort or meditatiō is to say to him self. O mā thou feelist not yet thyne own euill? and sin. Reioice therfore and geue thank? to God that thou art not constreigned to feel thy sin and euilles, & by this meanes a small euel shallbe made lite in comparison of a greater, & whereas some do say, I haue merited muche more greuously to be punished, yea euē hel. This is easly said but intollerable to feele, and how soeuer this euils be hiddē, neuertheles it bringeth forth perfect frute, these frutes be farre incertitude with a trēbling conscience by the whiche the faith is assaulted as, when a man knoweth not or douteth if God bee merciful to hī. This infirmity would be considered as it apperteineth with a spiritual eye, & would cause ẏ euil corporall to be more lighter & easier, if ẏ cōparisō be made as it is required

Beside these thinges: all the tragedyes of the Ecclesiastes appertaineth to the inward euilles. There it maketh mencion of vanities so often, and affliction of ỹ spirit. For how many counceles do wee take in hand, that bee made void and of none effect? Of how many desires be wee void of and abused? How many thinges se we? how many thinges here we that we would not, and the thinges that onely happē after our owne desire, happen as it were against our desire, though it so come that they be desirable or profitable to vs? Moreouer the hier that any is lifted vp in his degre: so much more be all thinges greater, yea so muche the more is such a one necessarily tossed with muche more greate and greater tempestes, waues and stormes then other whiche trauaile in the same thing, so that the Psalmist saith very wel in ỹ.103. Psalm. There are thinges creeping bothe small and greate, beastes without numbre, in

this

this sea of the world, that is to say, be infinite meanes of temptation. And Job also in the. 7. Chapiter calleth the life of man a temptatiō. Now these thinges be not presently felt to be euell: but because that the long vsage and the continuaunce hath caused that we make no counte of them, and the thinges which happen verye seldome doth more stur vs vp, so that this is trew, that we do scantly feele the thousand part of our owne euelles. And finally that the euilles bee mesured, felt, and not felt, not after the measure of the fact, but by opinion and affection.

¶ The second Chapiter of the second consideration whiche is ỹ euil to come or before vs.

The present euel what soeuer it bee, emporteth and helpeth muche if we adres our eies toward the thinges to come, the whiche bee in

¶ iiij. suche

ſuche maner ſo great, and of ſo great number that of this onely euill commeth this great and one of the principalleſt affections, whiche is called feare, and after the diffinition of ſu whiche ſay, that feare is an infection of the euil to come, as alſo ý Apoſtle ſaith.xi. Chapiter to the Romaines. lift not thy ſelf vp by pride, but feare. This euil is ſomuche the greater: as webe, leſſe certaine what, and how muche it ſhalbe. So that this prouerbe, whiche is commonly vſed in ſome places may be heere ſpoken, ý there is no age paſt ſcabby, the which is not wtſtanding a deſeaſe of young boies, yea litle Children, ſo that ther is no man (what ſo euer hee be) that can be aſſured to be exempt from the euilles of others, what ſoeuer they be. But all that one ſuffreth: an other may ſuffer ý ſame alſo. To this appertaineth all the hiſtories and tragedies of all worldes and all the complaintz of this worlde. And to this

appertaineth

ppertaineth also that some do ob-
rue more then.3.C. names of mala
es, by the whiche the humain body
ay be tormented. Now if there be
many maladies, how many thinke
e that there bee of other infortune
f goodes, freendes, and finally of the
pirit onely, whiche is the principall,
nd subiect to all euelles, and the one-
y retract of sorow and misery: Now
he force and feeling of these euilles
groweth so muche the more: as the
state is honorable which engendreth
t all houres, to feare pouerty, sick-
nes, ignomini and all other aduersi-
ties, whiche may come subainlye in
an houre, as all things hange, as it
were by a thred, like as it were the
knife of Denis the tiraunt whiche he
hung ouer the hed of his hoste. And
what soeuer happeneth not of these
things, may be esteemed as cleerly
gotten and a great comforte to the
euill whiche is present. So that wee
ought to say with Jeremy. This com

meth by the great mercye of God, that we be not vtterly cõsumed. For whiche soeuer of these, is not come vpon vs: is for that the hand of the Lorde, hathe kept it from vs, the whiche enuironeth vs on euery side, and defendeth vs so strongly, that Sathan and his euilles complaine, that they be so letted and preuented as it is shewed in Job, wherby we se how muche we are bound to loue ỹ Lorde as often as none of these come vpon vs, and also for that the celestiall Father is so wel affectioned toward vs admonishing vs, by this onely preset euel: to consider how many euels be neer adioyning to vs, whiche might take vs if he did not let them, as if he should say to vs. Sathan with his confusion of euelles doth serche thee, desiring to fanne thee, but I haue blindefolde the sea, and haue said to it. Thy roring waues, shall not passe nor ouerflowe but hetherto, and shall be broken and consumed, as it is said in

Job

Job the.38. Chap. But when none of these thinges come to vs, as when God willeth so to be, yet at ỳ least he that is called the greatest of all terrible thinges (that is death) faileth not to come, and no thing more incertaine, then the houre of death. And truly this euel is so great: that we se many men, that had rather liue with all these aforesaid euilles and miseryes, then ones to dy & end all this misery. And the scripture also bringeth vs to this onely (ỳ is feare) saying. Be mindeful of the end, & thou shalt not sin. Let vs wel remember our selues how many Meditations haue bene made, how many meanes hath bene inuented, how many bookes composed, how many remedyes serched for to returne man from his sinne to rendre the worlde contemptible, to moderate the passions and euelles & to comfort the afflicted, neuertheless of necessity death once must come. Ther is no man, whiche desireth not

rather

rather to suffer (if it might bee) all these euils & mo sorowes & miseryes, to auoid death. The saintes feared death. Jesus Christe him selfe, had it in suche horror that his soule was heauy, yea so heauy that droppes of bloud, dropped from his moste holy body, insomuche that our good and merciful God sheweth that there is no euill in the whiche is more neede to comfort the feble and weak then in this euil, as is to be seen heereafter. As now all these things, be common to all men, as be also the benifites of helth, commen in the same euilles to them. Moreouer the christians haue a new and needful cause to haue in horrour and to feare the euel to come, the whiche neuertheless doth surmount all the euelles aforesaid, whiche is that saint Paul describeth in the. 10. Chapiter of the. 1. to the Corinthians, saying. He that standeth: let him take heed that hee fall not. The way is holding and

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the path slippery, our enemy is so pu issaunt, yea armed with our owne proper force and strength, that is to say, with our own flesh and with all oure wicked affections, garnished with a numbre of worldly armures, hauing the voluptuous delites and plesures on the right hand: and many wicked willes and desires on the left hand, beside wicked carnall concupiscence with the whiche he is garnished, and he hauing suche boldnes to noy, to deceiue, and destroy vs in a thousand facions and waies. We liue so that we be not assured of our good purposes nor ententes, not the minute of an houre. Saint Cipzian reciteth many like thinges in his boke of mortality, and therwith that we must think vpon death, as that that commeth suddenly to dispatche these euelles. Now this commeth conuenably to those that consider diligently in their mindes, these infinit daungers of hell, hauing their har-

tes

tes firm & constant. Wherfore that often times, they desire to be loosed out of this prison of the body, despising life and death, that is to say, all these aforesaid euilles, to the ende to bee deliuered from this burden of sinne, in the whiche they be in, as wee haue said in the first speculation, and into whiche they may fall into, where of wee wil heerafter speake. And so these two reasons be moste true, not onely to desire the death: but also to dispise all the euils, and more stroglly to beare easely one only euel. If the Lord doth so graciously moue any man: as it is verely a gift of God to be moued with these thinges, for he that is a right Christian, doth not onely desire to be sick: but also to dy, seeing him self, and feeling to be in sinne, when he is in helth, and also seeing him self at euery houre ready to fall into greater and a greater number of euilles and sinnes, and to do without ceasling thing contra

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y to the wil of his celestiall Father, whiche is so louing. Saint Paul beeing moued, with suche a burning desire, after he had complained, that he could not finishe the good that hee would do, but to do the euil he would not: maketh an exclamation, saying. O miserable that I am, who shall deliuer me from this body of death: Thankes and praise to God by Iesus Christe, he that preferreth this euel of sinne and miserable life, before the euell of death: loueth not greatly God his father, seeing that God hath ordeined the death to this end, to make vs an end of this euill and misery of sinne, and that death should be a minister of life and righteousnesse as shallbe seen hereafter.

¶ The third Chapiter or third consideration whiche is the euel passed or behinde vs.

IN this euell shineth mósse excellently, and aboue the others, the great bountifulnes

fulnes & mercy of God our father, mighty to comfort vs in all our anguithes and sorowes. For there is not one of vs all, that shall feele the hand of God more presently vpon him: then when he calleth to memory the yeeres of his life past. Saint Augustine saith, if the choice were geuen to a man, to dy or to returne againe, to his first life, he would rather chose the death, seeing so many euilles and so great daungers, that he hath passed, and with how great difficulty, and pain. The whiche sentence is true if it be well considered. For as we may se heere, how often times that man without his own endeuour, without any care, yea without and against his own desire, hath done and suffred many thinges of whiche if he had taken councell before they were done, or that he did take councel, that after the wurk being finished, he was constrained and abasshed in him selfe, and to say. To

what

what purpose are these thinges happened to me? or how are they come to passe, contrary to my entent and thought: or that I haue purposed far other wise. So that this prouerbe is true. Man purposeth and God disposeth. That is to say, he doth it otherwise, and clean contrary to that mã hath purposed. So that if we had but onely this to beholde: we can not deny but our operations, oure life and our actes to be gouerned by the counsaile and bountifull puissaunce of God, & not by our owne prudence. Heer wee may see how often times God hath bene w̃ vs, when we saw him not, nor felt him, and how veritable it is that Sait Peter hath said. That the mercifull God hath care for vs all. Wherefore if wee had nother bookes nor preaching, yet our owne liues caried and led thorow so many euelles and daungers: would shew vs sufficiently the deuine bountifulnes of God is very neer vs, as

though he had borne and kept vs, in his bosome without our deliberation and without any feeling of vs in any thing, as saith Moises in Deuteronomini. 32 Chap. The Lord hath maintained and defended him, as the apple of an eye. Hee hath led him ouer all, and borne him vpon his shoulders. And frō thence commeth these exhortations whiche be conteined in the Psalmes. I haue remembred the daies past. I haue meditatid all thy workes, and I haue thought vpon the workes of thy handes. I do remembre all the meruailes whiche haue beene from the beginning. I haue bene mindefull of thy iudgements and haue bene comforted.

Now these things and all other like tend to this end, that we may know this, that God hathe bene euen then present with vs, when we thought not of him, and specially when it semed he was absent from vs, for hee

that

that hathe receiued vs into his pro-
tection without vs, yea in so many ne
cessities, yea in small things, and yet
while it seemed that he had forsaken
and left vs, neuertheles he hath not
throwen vs of, as it is said in Esay.
I haue forsaken thee for a litle time,
but I will gather thee againe in my
great mercy. And let vs ioyn this to
it. Who is it that hath had care for
vs, in so many nightes while wee
haue slept? Who hath cared for vs so
ofte and so many times, as we haue
felt our selues greeued, when wee
wandred about in our owne folies,
and haue done numbers of thinges,
in the whiche wee haue not had res-
pect to our selues? or since what time
haue we had care, or taking charge
of our selues? When the auaritius
man is in care and study, to gather
great heapes of mony, hee doth dili-
gently and earnestly study and care
to seek and heap vp together. Also
seeing, how all our care, wil wee or

nil we, retorneth to God onely, and that we be scarsly at any time left to our owne conceiles. And yet God doth this onely to instruct vs and to learne vs to reknowledge his great bountifulnes, and that sometime we may vnderstand how great difference there is betweene his care and oures. By this meanes it happeneth that sumtime he permitteth that we be assailed with some light euil, making as though he cared not for vs, but truely there is neither day night nor houre, but he careth for vs, notwithstanding yet he letteth and stoppeth, that all the euelles whiche bee neere vs, come not all at once, to tempt vs and proue vs as his deere and welbeloued Children, to learne vs to commit all our care to him, and to call to remembraunce, our life past, and consider how muche our care and study is vnprofitable and impuissaunt. What do we profit, or what may we profit our selues in all

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our life: Beholde we can not heale a
little hurt on our legge or finger, no
not in a good space.
Wherefore do wee torment our sel-
ues then, in such great anxiety and
sorow at the pricke of one euell or
daunger: And wherefore do wee not
commit to our good God, the care of
vs, seeing hee hath chastesed vs by
so many miseryes and euilles, and
hath preserued vs without our dily-
gence, yea and also our life: We can
wel witnes the same, to knowe these
thinges, is to knowe the workes of
God, & to meditate therin is to be co
forted, but those that bee ignorannt
in those thinges: fall into this incon-
uenience of whom it spoken in the. 27.
Psalme, saying. Because they haue
not vnderstand nor knowen the wur
kes of God, nor the wurkes of his
handes: thou shalt destroy them, and
not build them vp. For those whiche
do not commit vnto God their care:
yea in smal pointes, be very vnkinde

for all the care that God hath had, for them in all their life.

The fourth. Chapiter. of the fourth consideration whiche is the euel or misery vnder vs.

HEtherto we haue seene no other thing in all the euilles and miseries whiche we suffer: but the goodnes of God is so fauourable and so great, that among so many euelles with the whiche we be enuironed in this worlde, and be wholy empriſoned in the same, yea they bee scarcely permitted to assail vs very seldome, so that what soeuer euel or misery it be, whiche doth presently assail vs: yet neuertheles it is an aduertisement of a certaine great gain or great goodnes ỹ God wil honour vs with all, when hee doth not suffer that we be oppressed with the

the multitude of euels, in the whiche we be in. For what a benefite is it of God, that when one is tempted with a number of miseries and troubles, and yet is scant touched with one? Yea it is meruail, that he is not hurt of all, yea and a grace that he is not stricken and ouercome vtterly.

The first euel that is vnder vs is death, the secõd is hel. For if we consider the horrible death of others, by the whiche the wicked bee punished: we shall see easely what a gaine and benefite it is not to suffer that wee haue wel merited and deserued. For how many be there whiche be strangled on the gallowes? drowned in the water? or whiche haue their heddes cut of, whiche paraventure haue cõmitted lesse offences then wee? So that the Sonne of God him self doth propose and paint forth their death and ignominy, before our eyes, as in a glasse, in the whiche we may beholde that wee haue iustly deserued.

For he saith in the. 13. of Saint Luke after that they had spoken to him of certaine Galileans, whose blood Pylat mengled with ỹ sacrifices. Think you (saith hee) that those Galileans were greater sinners then the other, because they suffred these thing? I say not so, but I say to you, that if ye repent not: ye shall all likewise perishe. As also he spake of the. 18. men vpon whome the toure of Silo fell, and slew thē. Think ye (saith he) that these same were more culpable then all the inhabiters of Iherusalem? I say not so, but if ye repent not I tell you, that ye shall all pearish. For let vs not think that lighter cuelles and plagues be dew to vs, when we do commit sinnes greater and more abhominable? or at the least the like sinnes. And the trueth of God shall not be vntrue, and his iustice shall not be vnrightwise because of vs, ỹ whiche hath disposed to rendre to euery one according to his wurks, if we do not

repent

preuent our selues, or at the least if we doo not endeuour our selues paciently to suffer small and light euell and troubles. Yea how many thousandes be there in hel, and in eternal damnation, which parauenture had not the thousand part of our sinnes?

How many yung wenches, and yung boyes, and those whiche wee call innocentes? How many Munks, Friers, Hermittes, Preestes, maried folks, which seemed to serue God all their liues longe, and parauenture be damned, for lesse offences then we haue doone? Let vs not dissemble heerein. There is but one iustice of God, for all offences and sinnes. He hateth and condemneth egally sinne, in whome soeuer he findeth it. Doo we not see heere, the inestimable bountifulnes of God and great mercy, the whiche hath not damned vs, so greatly, so many, and so often times, as we haue deserued? I pray you what great thing is it, that wee

may ſuffer in all our life, in reſpect of the eternall paine whiche they ſuffer and namely haue not deſerued, but for lighter offences, & yet ỳ not withſtanding, wee be free and preſerued from ſo many euelles and miſeries, the whiche God ſeemeth not to ſee: Now when we do lightly paſſe ouer the beneſites of God, or that wee do not wurthely eſteeme them: it is a villain ingratitude and an inſencible hardneſſe of hart, and incredulitie.

Moreouer heere muſt we bring in How many Infidelles: How many Iewes, Gentils, Painims, and how many of their infantes to whome if the thinges had bene geuen, that bee geuen to vs: they had not bene in hel but in heauen, and had leſſe offended if it be lawful ſo to ſay: Ieſus Chriſt him ſelf ſetteth before our eyes this mirrour in Saint Mathew, ſaying. Wo be to thee Bethſaida, wo be to thee Corazim, for if ỳ vertues, which haue bene done in you, had bene done

own in Tire and Sidon: they had re-
pented long agone, in sacke and as-
hes. Neuertheles I say to you, that
in the day of iudgement it shalbe ea-
sier for them then for you. Wo be
to thee, O Capernaum, whiche art
lifted vp to the heauē, but thou shalt
be thrust down into hel, for if the ver
tues whiche haue bene done in thee,
had bene done in Sodom: paraunē-
ture they had remained to this day.
Neuertheles I say to you, that they
shalbe entreated, more easely in the
day of iudgement then thou. We ses
then what thankes and louing prai-
ses, we owe to our good God, in what
soeuer misery or euel ỳ may come to
vs in this life, for scarsely there com-
meth not one droppe of the euilles
that we haue meritid, the whiche
Job, compareth to the sand of the
sea.

¶ The fift Chapiter of the fift
consideration whiche is the
euel

cuell or misery on our left hand.

HEere let vs set before our eyes, the great nombre of the wicked aduersaries, and consider first in them how many euelles, miseries, and shreud turnes they would haue done vnto vs, and yet haue not, neither to our bodies, goodes, renoum, nor our soules, the whiche they would haue done but that the permission of God would not suffer them. And the greater that one hathe his estate spred forth, and set in hy degree: somuche the more is hee subiect to escarmishes, conspirations, deceiptes, detractions, and temptations of ennemies, so that in all thinges we may know and perceiue, the present hand of God, and his fauourable kindnes toward vs. Is it then meruail, if we be then sumtime striken and scourged with one of these euelles? Also let

et vs consider theyr euell purpose
nd ententes, and lament and pitie
hem, for they bee commonly gruen
p, and subiect to all euelles, euen as
we be, as is to be seene herebefore,
not withstanding they be in this case
muche more miserable then we, that
is to weete, without the society and
brotherly felowship of the Churche,
as well corporall as spirituall. And
these euelles that we do suffer, is no-
thing in cõparison of that they be in.
In sin, in infidelity, vnder the wrath
of God, vnder the powre of the deuil,
bond slaues, accursed, ful of iniquity
e sin, so that if all ỹ world should curse
them, it could not be said, to be more
execrable e horrible, whiche if we cõ
sider well all these things as apper-
teineth: we shall see by and by, how
great is the benignitie of God, we
suffering a certain little incommodity
or euel of our bodies, beeing in faith
in ỹ kingdome of Jesv Christe, vnder
ỹ mosse blessed yoke of God, ỹ which
incommoditie

incommodity we can not scacely perceiue, so great is the abundaunce of the true good things. But the christian and faithfull hart, ought to be moued and greeued with the misery of others, esteeming their anguishes to be his own. For as Saint Paul, in the.2. to the Phillippians, commaundith vs to do likewise saying. Let none of you loke vpon the thinges that bee his owne, but of others. Let ther be suche affection in you as was in Jesus Christe, whiche although he were in the forme of God: neuertheles hath taken the shape of a seruaunt. &c. That is to say, with moste humble affection, hee hathe clothed him self, with our shape, none otherwise behauing him self in our euels, then as they had been his owne proper, so forsaking and forgetting him self, and his glory, that he was formed wholy to be a perfect man, seased and taken with our euelles. The faithful saintes, beeing taken with

this

this affectiō and stirred vp with this consideration: haue accustomably praied, namely for the euellz of their enemyes, and to dw all thinges after the example of our Lord Jes⁹ Christe, forgetting all iniuries dwn to them, and all their wrōgz, caring for them as though they should deliuer their enemyes from greef and troubles, wherewith they be without comparison, more tormēted and greeued thē with their own proper bodyly euelles, as Sait. Peter writeth of Lot in his. 2. Epistle, 2. Chapiter, saying. Lot, beeing among them whiche day and night vexed his righteo⁹ soule by their wicked and abhominable wurkes. We see then what a lake of deepe euelles appeereth heere, and what occasion there is heere, of pity and compassion, and also to forget our own small euellz, and trouble, if the charity of God be in vs, and how litle God permitteth vs tw suffer in

respect

respect of that the wicked suffer.

What is the cause, that we be so slenderly touched and moued with these thoughts? Because that the eye of our hart is not pure enough, wherewith we should see how great the misery and ignominy of man is, being wrapped vnder sin, that is to say, seperated and alienatid from God, and possessed with the deuel. For what man is he, that hath his hart so hardened, that doth not conceiue a certaine horror in beholding the hideous figures of these whiche sit euly at the churche dores and other open places hauing the face scabbed and eaten halfe of, their noses quite eaten of, the eyes tornout, and other members moste horribly consumed of filthy rottenes, so that it is an horror to the body and minde, to heare them speak, and to the eye, to beholde suche a fearfull & greuous spectakle? Now what doth God declare by these pitifull monsters, but to open the eyes of our vnderstanding

derstãding to thend ỳ we may se how much more horrible the figure of the soule of the sinner, shewith his filthy rottennes, and his stinking corruption, yea although he liue in delightes and pleasure, clothed brauely in silk and purple, couered with chaines of golde, among roses, baulmes and sweet smelles as the Honne of Paradice: But what soeuer he be, beeing a sinner of this world: he is cõpared to one of these rotten ones. Verely these infinite euelles aswel in multitude as in greatnes, beeing despised in others: maketh that our owne euil beeing but small, to seeme to vs mosse great, and that there is almosse none other sinne but our owne.

But yet it cõmeth to passe that they bee in muche worse condicion then we, namely in corporall euelle. For what thinges (I pray you) may be to them pleasaunt and delectable, although they haue, and obtaine all that they will, theire conscience not

beeing in tranquility and reſt? Is there an euel moꝛe terrible then the tumult of a cõſcience full of remoꝛſe and ſoꝛow? Foꝛ Eſay ſaith, in the 57. Chapiter. The wicked be as a raging ſea ẏ whiche can not reſt thꝛowing out his ſome and ſand with terrible noiſe, there is no peace to the ſinners, ſaith the Lord God. We may ſee in them that whiche is ſpoken in the. 28. Chap. of Deuteronomium.

The Lorde ſhall geue thee a trembling hart, vnſeing eyes, and a ſoule conſumed with ſoꝛow, and thy life ſhallbe hanging befoꝛe thee. Thou ſhalt feaꝛ day and night, & ſhalt not truſt to thine own life. Thou ſhalt ſay in the moꝛning, who ſhall bꝛing me the euening? and in the euening who ſhall geue me the moꝛning? and that becauſe of the feaꝛe of thy hart, foꝛ the whiche thou ſhalt be aſtonied becauſe of the thinges that thou ſeeiſt befoꝛe thine eyes. Bꝛeefly if any might ſe the the euilles and ſoꝛowes

of

of the wicked, with suche affection as appertaineth, be it of freends or enemies not onely he should forget his owne: but it should seem to him that he felt nothing. But with this hee should be moued with an ardent desire with Moyses, and Saint Paule, desiring if it were possible to dy for them, and to be scraped out of the booke of life, and to bee alienated frō Christe, as it is said in the .9. to the Romaines. To the end that they might be deliuered. For Iesus Christe burning with suche a desire, is deade for vs, and is descended into hell, leauing vs an example to the end that we should be careful for the euelles of others, and of their passionnes, forgetting our owne and desiring to vnburden them.

¶ The first Chapiter of the first consideration of the euel or misery on the right hand.

OUr frendꝭ be on our right hand. In whome Saint Peter declareth, that our euelles and ſoꝛowes bee moliſied, in the firſt of S. Peter, the fift Chapiter, where hee ſaith. Reſiſt the deuell, being ſtrong in faith, knowing that the ſame afflictions are accompliſhed in your bꝛethern that be in the woꝛld. Alſo the Churche pꝛaieth in their pꝛayer, oꝛdinarely that we beeing pꝛouoked by the example of the ſaintes might folow the vertue of their paſſions, this is that they ſing. How many toꝛmentes haue the ſaintes ſuffered to the death, that they might come aſſuredly to the gloꝛious crowne of martirdome? By theſe canticles the churche willeth vs otherwiſe to vnderſtand then to celebꝛate the feaſts and memoꝛies of ſaintes, oꝛ to build them temples, aulters oꝛ Images.

But after their example we ſhould be incyted and mooued to ſuffer the like

like cuelles and tormentes that they haue suffred. This was vsed sūtimes vntil the superstition of man had perverted and turned all these things to Idolatry. For if we honour them w̄ temples, aulters and Images: wee may rightly be called superstitious, as now in these dates, wee see many whiche deck there Images and aulters and celebrate their feastes & frequent their temples. And I pray you why do they these thigs, but because they wil not suffer the persecution whiche the saintes by their example and memory, haue shewed to be suffred? But in doing these thinges what desire they otherwise, but the contrary of that they should desire? that is to be made vnlike to them, to whom they celebrate the feast, for the apostle to the Hebrues in the .12. Chapiter, treatith very wel this passage of consolation among other saying. Ye haue not yet resisted to bludshedyng, repugning against sinne,

and haue forgotten the consolation whiche spekith vnto you, as vnto chil dren, saying. My sonne despise not the chastening of the Lorde, neither faint when thou art corrected of him, for whom the Lorde loueth: he chastneth, and scourgeth euery childe ỹ hee receiueth. If ye suffer correction: God offrith him self to you as to his children. For what childe is it whom the Father correcteth not? for if ye be without chastisement of the whiche all are partakers: then are ye bastardes and not sonnes. Moreouer. We haue had to chastice vs, our carnall Fathers, and haue sufferid thē, shall not wee rather suffer our heauenly Father, that we may liue? But this correction for the present, semeth not to be ioyo⁹, but rather sorowful, but afterward it bringeth a quiet fruts of rightuousnes to those that be exercised therein. These be the wurdes of the Apostle. Who wil not be astonied at these wurdz of the Apos-

tle

cle: wherby he declareth openly that those whiche bee not corrected and chastised of God: bee not the children of God. But to be more strongly comforted in this text, let vs consider that those whiche bee chastysed by the hand of God, be his welbeloued and dear children, and that they be garnished and armed with the cō munion of all the faithful saints and that it is not they alone that dw suffer. And truly this meditation, shall moderate our paines and torment in our correction. But heere let vs not trouble our selues, in that one doth suffer thinges lesse greeuous & the other more hard, for temptation is geuen to euery man by measure, and not aboue his strength, as it is said in the. 79. Psalme. Thou hast fed vs with the bread of teares, and hast geuen vs to drink, of teares by measure. Saint Paule saith also.

God is faithful whiche permitteth not, that ye bee temptid and afflicted

aboue your strength: but shall deliuer you in your temptations, that ye may suffer and beare it, and in that ỳ one doth feele or taste moste greef, there hath hee moste frute and help of God, in suche wise, that it should seeme rather to bee an inequality of passions, then otherwise.

For Saint Iohn Baptist (whiche was miserably beheaded by Herod) may it not make vs all astonied, that suche a great & excellent personage as hath not beene one emong those that are borne of women so great, the singuler freend of ỳ spouse christ, forerunner of the Sonne of God, greter then all the Prophettes, neuertheles was not put to death, by publike sentence: nor is not accused of malice or enuy, as was Iesv Christe nor yet because of the people, but for the loue of a dauncer, the daughter of an adultereſſe and in prison, this shamefull death of this holy person and his life taken away so vilainly

ud of so wicked a maner, beeing in the handes of suche a moste poisoned abhominable adulterer, this ought at the least for to mitigate our euell and all our afflictions. But where was God then, whiche might haue seen all these thinges? Or where was the Lorde Jesus now, whiche hearing these thinges, and hath fained to dissemble or not to heare them? This holy prophet and wurthy man is perished as though it had bene vnknowē to God, to man & to all other creatures. What suffer we wherin we may reioice (or more aptly to speak) wherein wee be not confounded, if wee make comparison of our suffringes with his death? Wel now where shall wee become if wee wil nothing suffer, seeing so great and excellelent personages haue suffered and dispised the death so valiantly, the whiche they haue not deserued, and their bodyes to be sette forthe as a mocking stock to their enemies

nemies after their death, as it is said by Jeremy. Beholde these that are not condemned to drink of the cup, dow drink thereof, and shalt thou continew Innocent? Thou shalt not continew Innocent, except ꝑ drink therof Wee rede of a certain Hermite that complained (whiche had bene sick almoste all his life) felt him self wel one yeere to gether: hee was greatly troubled and sorowful in his minde, and complained that GOD had vtterly forgotten him, and had refused to geue him his grace. So muche is necessary vnto helth the correction of the Lord to all Christians. Now we may see, that it whiche we suffer is lesse then nothing, if we consider the Prisons, Manacles, Irons, Fyer, wilde beastes and other infinite number of tormentes, that the Saintes haue suffered. Or elles if we wil way the temptations of those that suffer presently with vs in this life, so many persecutions &

so greuous temptations of the deuel in their conscience, for there be many of those ỳ suffer inwardly, things more greuous & more sharp then do be, aswel in spirit as in body. Some do vse to say heere thus. I may lament, for my passions and afflictiõs may not be compared to those of the saintes: because I am a sinner, and not wurthy to be compared to them. They haue sufferid for innocency: & I for my sinnes. And therefore it is no meruail thongh they sufferid ioyfully all these thinges. Verely this is a wurd of great folly. For if thou suffer for thy sinnes thou oughtest to reioice, for as muche as thy sinnes are purgid. The saintes them selues were they not sinners? But thou feare lest thou be like Herode, or the euel theefe on the crosse, no, thou art not, if thou be patient. For what difference was there between the two theeues, or what did indge the one to be good, and the other euell: but patience

ence thorow faith: But thou art a sin
ner, wel the theefe was a sinner, but
patience hath brought him this glo-
ry, that he is righteous and holy, al-
so thou do the like, for thou maist
not suffer, but ether for thy sinnes or
for righteousnes. Bothe these passiõs
do sanctifie and render a man bles-
sed, if a man do embrase them, wher
fore now resteth no excuse. Where-
uer so soone as thou hast confessed
vnfainedly, that thou sufferest iustly
for thy sinnes, and of good right: thou
art then iust and holy, euen as the
good theef was made iust and holy.
For the confession of sin proceading
from faith, iustifieth and sanctifieth,
and in this maner as soone as thou
hast made this confession, then thou
sufferist no more for thy sinnes: but
for innocency, for the righteous suf-
freth not but innocently. Now thou
art made righteous by the confessi-
on of thy suffringes and passion: and
thorow the confession of thy sinnes,

and

and therfore thy suffering is iustly & of good right compared to the suffering of the saintes, as thy faith may be iustly and of good right, compared to the faith of the saintes, for all had one confession of sinnes, all had one faith, all had one passion or suffering of euelles, all the saintes communicate together trewly in all and by all and ouer all.

¶ The seuenth Chapiter of the seuenth consideration which is the euel or misery aboue vs.

Finally we must lift vp our hartes on hy, and ascend vp to ẏ mountain of mirre to the spouse. This mountaine is the Sonne of God Iesus Christe crucified hed of all the faithful saintes, Prince of all those that suffer, of whom many haue written notable thinges, and altogether

hath wrytte all that ought to be writ-
ten, and the memory of the same is
recommended to the churche, where
it is said. Set me for a signe in thy
hart, & as a butte or mark vpon thine
arme. The blood of the lamb sprink-
led vpon the entre of the houses, stai-
ed the aungel frō striking. And like-
wise the spouse is praised, because
her heares bee as the purple of the
king, that is to say, her meditation
is redde by the remembraunce of Je
sus Christ. This is the wood that Mo
ses cast by commaundement into
the waters of marah, that is to say.
Into the bitter passions, and were
made sweet. There is nothing but
this passion, that can make sweet, ꝑ
is to say death, as saith the espouse.
His lippes be as ꝑ distillinglilly, drawe
ing out soueraigne mirrhe, ꝑ whiche
proporcion of lillies and tippes, sig-
nifie the act of mistical thinges. For
as ꝑ lilly is white & the lippes red, that
is ꝑ wurdes of the Lord Jesu be moste
white & moste pure in ꝑ whiche is no

bitter

bitternes, nor bloody slaughter, but sweetnes & plesauntnes from whom distilleth soueraine mirrhe: these lippes moste pure, & moste sweete haue powre to put away the great bitternes of death, and to conuert it into sweetnes, puritie, whitenes & sweet sauour, as the excellent mirrhe putteth away all stinckingnes of sinne, that is to say. When we heare that Jesus Christe the sonne of God, hath clensed and sanctified by his moste holy suffringes, all persecutions and passions, yea the very death, he hath blessed the curse, hee hath glorified shame and ignomini, and inriched the pouerty, so that death is constrained to be the gate of life, the curse is constrained to bee cause of blessing, and the ignomini mother of glory. Now how can wee be so ingrate and vnthankful, that we do not earnestly desire, yea and loue all these passiõs and afflictions, dipped and sanctified by the moste pure flesh and moste holy blod of the Son of God, the whiche

be

be made to vs moſte helthful bleſſinges. For if by the touching of his moſte pure fleſh, hee hath ſanctifyed all the waters to be holy and needful to baptiſme: yea all creatures, how muche more hath he ſanctified by baptiſm of ỹ ſpirit, or of blod, all death, all paſſions, all iniuries, all outragies, all maledictions, all ignominy, & that by the bleſſed touching of his fleſh, and blod whiche is moſte precious: as hee ſaith in the .12. of Saint Luke, of this baptiſme namely the paſſion. I ſhalbe baptiſed with a certaine baptiſme, and how am I pained vntil it be ended? Heere we ſee with what ardent deſire hee deſired to ſanctifie the paſſions, & alſo doth, and hath made them ſweet and amiable to vs, for he knew wel, that wee would be aſtonied at the afflictions & did wel forſee, that we would be afraid of death and abhorre it, alſo willing to make an end of this our euilles as a moſte meek and prouidēt

paſtor

paſſor, and as a moſte faithfull phiſ-
cion, he haſted him ſelf, and prolon-
ged not the death, that hee might
make ỳ afflictions & paſſions, yea the
very death good to vs, by his holy ſuf-
fring, ſo that wee may eſteeme the
death to a Chriſtian as the braſen
ſerpent of Moiſes, whiche had the fy-
gure of a ſerpent ouer all, and in all
pointes and yet was nothing leſſe
then liuing, he was without venim,
without mouing, without byting, ſo
likewiſe it ſeemeth to the eyes of the
fooliſhe that the faithfull dy, but truly
they be in peace, we be like thẽ ỳ dy
and the apparence of our death is
none other but as others bee. Neuer
theleſſe the trueth is otherwiſe, for
to vs death is dead, alſo all our afflic-
tions and paſſions bee like to their
afflictiõs, but it is only by apparẽce.
For verely our paſſions be the begin
ninges of impaſſibilitie, as the death
is the beginning of life. And this is
it that the Lorde Jeſus ſaith, in the.8

of Saint John. If any keepe my word he shall neuer taste of death. How shall he not see death? Because that in dying hee beginneth to liue, and so the life that he beholdeth: causeth that he dothe not see death. The night is heer made bright as the day for asmuche as the brightnesse of the life beginning, is clearer then the death departing. These thinges bee moste certaine to all those whiche beleeue in Jesus Christe, but not to the vnfaithful. Now if they do kisse, if they loue and embrase the apparrel, the vesselles, the cuppes, and finally those thinges whiche Jesus Christe hath touched, or that he vsed, so they honour thē, as great reliques, with great deuocio, because they say that he hath sanctified thē, by the touching therof. But wherfore do we not the embrace, kisse, and loue rather the the paines, the shames, rebukes, the oppzobzies, the euilles of the world, and the very death, the whiche were

not onely sanctified, by his holy touching: but also be blessed & dipped in his moste precio⁹ blood, & embrasing them with a moste ardent zeale and great charity, euē to the very death.

Beholde in these thing? wee haue much more reward, helth & goodnes, then in reliques. For truly by these thing?, wee doo optain victory ouer death, hel, and all our sinn?, & not by reliques. O good God, if we might look into the hart of ẏ Sonne of God, and se perfectly whē he was strained on the crosse, ẏ he might rēder death dead & ouercome, and w̄ what ardent zeale & affection he embrased ẏ death and the paines therof, for those ẏ bee fearful & for those ẏ abhorre death & the paines therof, and w̄ what redines & wil hee hath first drunk of this moste bitter cup, & after hath somonid ẏ weak & diseased to drink therof, to the end ẏ they should not feare to drink after him. Beholde & se that no euell is happened vnto him, but ra-

ther a great inestymable benefyte hath followed in that he rose again. It is moste certain that this pretious mirrhe, is made moste sweet and amiable, distilling by the lippes, and the wordes of Jesus Christe praising them, as the sweet sauour and beauty of lillies. Also Saint Peter saith, in his .4. Chapiter in his .1. Epistle. For asmuche as Christe hath suffred in the flesshe, arme your selues with the same minde. And to ỳ hebrewes. 12. Chapiter. Thapostle saith. Consider diligently him that hath suffred suche gainesaying of sinners against him self, to the end that you should not bee wery nor slack in youre mindes. Wherfore if we haue learned to suffer pacientlỳ the euells that be about vs and enclose vs: beholde in this last considerations of our afflictions shadowed in Jesus Christe, surmountith all euelles, and maketh ỳ we not onely endeuouring our selues to suffer: but also to loue, to wish

and

and serch for it. And the farther that one is from this affection and zeale: the lesse strength hath the passion of Jesus Christe in him. And those that will worship the Rodes, Banersand Crosses of Christe, for to put away death and afflictions, that they may not suffer them, and so not to dye: beholde they vse meanes cleane contrary to the crosse of Christe and his death. And for this cause it is necessary in this seuenth consideration ỳ all ỳ afflictions whiche we suffer, should bee consumed, that it may not greeue vs to suffer, but rather to pleasure in suffering. This ought euer to bee in our hartes, and to be liuely rooted in our mindes.

¶ Here folowth the second part of this treatise.

¶ Here shalbe declared in this second table, seuen considerations contrary to these before. The first shalbe the god within vs, the second the god to come, the third the god passed, the fourth the god beneath vs, the fift the god on the left side, the sixt the good on the right syde, the seuenth the god aboue vs.

¶ The first Chapiter of the first consideration whiche is the god within vs.

What man is he that can numbre the godes and treasures, that one possesseth in his owne persone? First, who can esteem how great the bodily graces bee: that is to say, Welth,

Helth, strength, beauty, the quickening of the spirit, and also the noble kinde of man, whiche is mete to put in execution many excellent thinges as wel priuately as in publike, the whiche other creatures can not do: But I pray you what great thing is it, if wee haue vsed these good gifts, ten, twenty or thirty yeeres, with quietnes and pleasures, by the grace and godnes of God: And yet the Germaines haue a prouerb: there is many euelles in one good houre. What ought we to do, wee that haue receiued so long rest, and so many good houres, and will not suffer a little euel one poore houre? We se then how we be couered all with the godnes of God. And how small be the euelles that we be touched or striken with (at the least ỹ greatest part of vs) our good God not being onely content with these goodes: but ioyneth to thē riches, abundance of all thinges: And although it bee not common to

all, yet it is to many, and principally to those that bee not strong enough, to suffer euelles and misery. For as I haue said before, he geueth greater strength to those whome he geueth lesse goods, that all thinges may be equall, & he may be knowen a righteous iudge in all things. For great abundance of goodes and riches bringeth not so great consolation: as doth a good conscience and a ioyful hart. And also hee geueth to some plenty of children, whiche is a souereign pleasure (as they say). To other glory, power, principalitie, good renoume, fauour, honor and other like thinges, the whiche though they be geuen vs to pleasure in, eyther long time or short, yet they geue vs to vnderstand, how we shall behaue our selues in small euelles, when they come. But the goodes of the spirite, be muche more excellent then all these aforesaid. As vnderstanding, iudgement, facundity, know-

knowledge, prudence, or wisedome. Now our good God, doth moderate the equality of his administration in these goodes, aswel as in the other, so that hee doth not preferre the one before the other. For in steed of these goodes whiche lacketh to some: he geueth more courage, or more rest, or greater tranquility. Now in all these thinges we must consider the great liberalitie of God, with thankesgeuing, and comfort our infirmitie, so that we do not dismay in our selues, although in this multitude of excellent goodes, there is some sharpnesse mingled with it. For among vs men that be volupteous, there is no meat sodden, rosted or otherwise, what soeuer it be, whiche is found good nor sauery without sauce, that hath some egar taste of nature, or that may season it. For this is moste true, that when one vseth to eat nothing, but sweet thinges, and doth continew with the same: it is a thing intollera-

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ble, so that it is wel said of some, that say all pleasure and voluptuousnesse engendreth werines, when it is continued. Also voluptuositie is finally conuerted into wearines and paine, that is to weet. This life is not so strong, that it may beare the onely vse of goodes and pleasures, without some temperature of euelles mixed therewith. From thence commeth this prouerbe, that the bones ought to be strong, whiche should beare all their daies in welth and prosperitie. And for my part, I haue wel considered this prouerbe and oftentimes, and I maruail of the sentence, which containeth so effectuall trueth. For ther is in mã certain desires whiche dw repugne the one against the other the whiche seeke but good daies, and neuertheleſſe, when they haue that they moſte desire: they can leſſe suffer it, then if they had euel daies. For what dwth God set before vs in thys point: but that ȳ crosſe to bee meruailled

led at, namely of the enemies of the crosse: So that God dooth temper and season all thinges, by these afore said meanes, and sanctifieth thē that they perishe not, in suche maner as one saltreth flesshe, least that therein breede maggots. From whēce commeth it then that wee do not accept willingly, this temperature sēt of God: For when he dooth not send it: our life whiche can not beare the voluptuous pleasures of prosperitie, wyll call or desire it of his owne proper accord. By this meanes we see how true it is that Salomon saith of God, whiche quencheth by little and little with great powre, and disposeth all thinges easely. For if they beholde wel these commodities: they may sone know how true it is that is recited by Moises in the.32. Chapiter of Deuteronomiū. He hath borne vs on his backe, hee hath led vs about, and preserued vs, as the apple of his eye. By these thinges we may stoppe

ẏ mouthes of those that w̃ great vnthankfulnes babble & say, that there is more euell? in this life then good?. Beholde we haue no lack of felicitie and cõ modities w̃ infinit nũbers of delectatiõs, but rather there is great lack of suche as doo wel vnderstand, that the Psalmist reciteth. The earth is full of ẏ mercy of the Lorde, and a gaĩ the earth is ful of his praise. And in the Psalm. 104. The earth is ful of thy blessing. Lorde thou haste geuen me reioising in thy wurk?. Frõ thẽce commeth it, ẏ they sing in ẏ Churche ordinarely. The heauens and the earth, O Lord, be filled with thy glory. And wherfore is that? Because that there is many felicities for the whiche he ought to be praised: but it is only for those that haue their eies set to beholde his doinges. For as we haue said of the euelles in the first part. For the greater knowledge that any one hath: so muche more hath he the infelicitie great. And as

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the goodes and commodities commeth about vs on euery side, and by a maner of saying dw blinde the eies

Neuertheleſſe they be no greater then we dw esteeme them, for all thinges that God hath created bee excellent good, yea notwithstanding they be not so known nor vnderstād of all men, as it is said of some, In ỹ Psal. 77. They haue nothing esteemed the Land whiche was good and pleasaunt. Job getteth vs a good example of this speculation, the whiche seing all his good quite from him and destroied, said. If we haue receiued goodneſſe at the hand of the Lorde: wherefore shall wee not also sucker euelles? Truly this is a word worthy to be engraued within our hartz, and a singuler cōfort of great powre in our temptations. For certainly Job did not onely sucker: but with the same hee was tempted with impatience of his owne wife, the whiche said to him contemptuously. Thou

remay-

remaineſt ſtil in thy ſimplicity. Blaſpheme the Lorde and dye, as if thee had ſaid. All mē may plainly ſee that there is no God that will leaue thee ſo and forſake thee. Wherefore then dooſt thou put thy truſt in him, and dooſt not rather deny him? And in ſuche ſort after ſhee had angred him, ſaid. Wherefore dooſt thou not knowledge thy ſelf to be mortall, and that nothing is left vnto thee after this life? There is none of vs the whiche his owne wife (that is to ſay ſenſuallitie) ſhal not furniſh inough of ſuche matters, for the ſenſuall man vnderſtandeth not the thinges that perteine to God. Now all goodes that be corporall be common to all, but the Chriſtian and faithful hath other goodes muche more excellent, whiche be inward goodes, that is to weet the faith of Jeſus Chriſt, of whom it is ſaid in the Pſalme. 44. The kinges daughter is all glorious within, her clothing is all of wrought golde. For as yee

haue

haue seene the euelles in the first cō-
sideration, that there is no euell so
greate in man: as the euell within
him. Also the faithful may not nor cā
not se the inestimable great godnes
or felicitie that is with in him, for if
he felt it: beholde hee should bee in-
continent in heauen, for ỳ kingdome
of heauen is within vs, as saith Jes⁹
Chriſte. For to haue faith, is to haue
the trueth & the wurd of God. Now
to haue the wurd of God: is to haue
God the creator & maker of all thig⁹
And if these thinges were reueled to
the soule, in suche perfection as they
be in deede: shee would spring out of
the body incontinent, for the great
abundaunce of ioy and sweetnesse.
Wherfore of good right, the loning
corrections of whiche we haue spok⁹
before, be called aduertisementes of
the goodes, whiche wee haue within
vs, the whiche our good God decla-
reth to vs by the same, because this
like can not bear nor suffer that they
be

reuealed to it, but thorow the great goodnes and mercy of God: they bee hidde to vs, vntil toey bee growen in their perfect measure. This is it that the Fathers and Mothers dw geue to their Children, sometimes little Horses, Tabors, Pipes and other trifels, by the whiche they dw incite and stur vp the mindes of their children, to greater and more excellente thinges. Neuertheles they dw breake forthe and shew them selues sometimes, as when the conscience reioiceth and triumpheth in the confidēce and sure trust of God, and when shee speaketh willingly and freely of God, when shee heareth his word with a gratiō eare and an attentife heart, when she is brought to be ready and diligent to serue him, obey him, to dw good workes and to suffer aduersities, the whiche thinges be certain tokens of an inestimable good, which is therein hidden, the whiche springeth out thorow a certain conduit by

small

small dropps, although it happeneth sometimes that this is reueled more fully at large, vnto those spirites whiche be geuen to contemplation, so they finde them selues as it were swalowed vp: ẏ they wot not where they be, as Saint Augustine confesseth him self to be and many others.

¶ The second Chapiter of the second consideration the which is the good to come or before vs.

THose that be no Christians can finde no great comefort in hope of the good to come, in the middes of their troubles, because all thinges be to them vncertaine. For this affection and vaine hope, dooth bring to them a certaine tumult, but thorow faith wee doo comfort one an other freendly. And wee doo hope for better thinges, but the weaker doo at

tempt & clime vp to great things and oftē in vncertitude, & yet they be oftē deceiued & voyd of their hope, as Jesus Christe sheweth in ỳ .12. of S. Luke, of him ỳ said to his soule. I wil pul down my barns, & make thē greater & say to my soule. Take thy rest, drink, eat & make good cheer, for ỳ hast good inough for many yeers but God said. Fool, this night shal thy soule be taken frō thee: & the good that ỳ hast heaped together, whose shall they be thē? Euen so is it w̄ him ỳ gathereth treasure & is not riche in God. But ỳ Christians haue a more excellēt felycitie whiche commeth certainly, but it is thorow afflictions & death. Also they reioice in a certaine & sure hope so that the present euel endeth, and contrary ỳ good augmenteth whiche is the verity in Jesus Christe, where in they prosper and profit, from day to day, and for the loue thereof they liue in hope, and ouer & aboue these thinges, they haue two moste great

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modities in the death to come. First the death is an end of all the tragedy of euelles, of this present life, as it is written. The death of the faithfull is pretious before the face of God, & againe. I shall sleepe in peace and rest me. If the righteous be preuented by death: hee findeth quickening and comfort. And contrary the death to the wicked, and Infidels: is the beginning of euelles, as it is said. The death of the wicked is most vnhappy, also the euel dooth ouertake and katche ỹ wicked in his death. In this maner was Lazar⁹ cõforted ỹ which hath receiued heere his euel, and the riche glotton, vnhappy was tormented, because hee receiued his goodes heere in this life. By this meanes also it commeth that the Christian findeth him self alwayes better and encreasing in goodnesse, whether he liue or whether he dye, so blessed a thing it is to be a Christian, and to beleue in Jesus Christe, and therefore

Saint Paule saith. Christ is to me aduauntage, whether I liue or whether I dy. And to the Romaines. 15. Hee that liueth: liueth to the Lorde, and he that dieth, dieth to the Lorde, be it whether we liue, or whether we dy: we be the Lordes. Jesus Christe hath begotten vs this assurance. For he is dead and risen againe, to thend that he might be Lorde of the quicke and the dead, hauing power to make vs sure and to certify vs alwel in the death as in the life, as is said in the. 23. Psalme. Though I should walke in the middest of the shadow of death yet wil I feare no euel, for thou art with mee. But if we be not certified of this aduauntage of death: it is a sign that the faith of Jes⁹ Christ is infirm and wrak in vs, the whiche do not worthely esteeme the gaine and price of his moste precio⁹ death. They cannot beleue yet the death to be good: because that is letted by the olde man, and the wisedome of the

flesh

flesh, whiche hath yet to muche vi-
gour and strength, and therfore wee
ought to assay and auaunce to know
and to loue this benefite of death. It
is a hard saying and difficul, to say
that the death which is to others the
greatist of all euelles, shalbee to vs
the moste excellent gaine and profit.
And if Jesu Christe had not wrought
this good in vs: what profit were it
for vs to habandon and forsake our-
selues? But this wurke that he hath
wrought in vs, is a singuler deuine
wurk. For this cause no man ought
to dismay, for he hath made the euel
of death to bee turned to moste good
and profit. Wherefore death is now
to the faithful dead, and is not terri-
ble but only the outward apparence,
euen as a slaine serpent hath yet re-
maining the terrible figure or appa
rence of a serpent that hee had: and
yet is it but the figure or image. So
there is but one euel dead, and it
may no more noy or hurt vs. And

also as Moyses cõmaunded to make a serpent of brasse, and to beholde and loke vpon it, did put away the stinging of the quicke serpents, as it is said, in the.xxi. of Numery: likewise if our death be loked vpon with a godly eye, and stedfast in the faith of Christe: it perisheth and nothing appereth but onely ỹ figure of death. So louingly dooth the bountifulnes and mercy of God entreat vs, which yet be weaklinges and infirme thorow these and suche like figures, becãuse of necessitie, death must take vs away. Neuertheless he hath so ouercome and brought to nought the strength and powre of death, that to vs remaineth no more but the onely figure, and for this cause the scriptures doo rather call it a sleepe then a death. The second benefite of death is, that not only it maketh an end of paines and cures of this present life: but also bringeth a more excellent thing, that is an end of vice and

sin

sin, the whiche cheekly maketh death
moste desirable to the faithfull soule,
yea more then dooth any worldly fe-
licitie, as wee haue treated heere be-
fore. For truly the euells of the soule
whiche is vice and sinne, be without
comparison, worse then the euelles
of the body, for if we were wise: theis
onely euelles in deede should make
to vs death more desirable, and more
louingly to embrace it, whiche if it
doo not: it is a signe that we feel not
that we ought to feel, nor yet do suf-
ficiently hate the euelles of our soul-
les, considering that this like, is sub-
iect to many daungers, and the fallig
and sliding of sinne dooth compasse
vs about, with snares on euery syde.
And finally wee cannot liue without
synne. Beeholde then that death is a
moste singuler good remedy, for it de-
liuereth vs from theise daungers, it
cutteth vs away and deliuereth vs
wholy from sinne, and therefore the
authour of the booke of Sapience

concludeth in the praise of the righte ouse in the.4. Chapiter, saying. Being made at one and beloued of God liuing amongest sinners, was taken away and trãspozted to the end that sinne and euell should not chaunge his vnderstanding oz that deceitfulnesse should not begile his soule, foz the bewitching of lies and dzemes maketh good thinges darke, the vnstedfastnes of volupteous desire: turneth away the vnderstanding of the siple. O how true be these thinges & how do we se this to come pas daily? And in an other tert. Though he was soone dead: yet fulfilled hee muche time, foz his soule pleased God, therfoze he hasted to take him away frõ among the wicked. So it cõmeth to passe by the mercy of God, that the death whiche was the paine of sinne to man: is now made the ende of sin, and the beginning of life and righte ousnesse to the Chzistian. Therfoze of necessitie hee that loueth life and

righte

ryghteousnesse: loueth also death, whiche is the minister and the shop of life, and is in no cace afraid of it. For otherwise he shall neuer attaine to life nor righteousnes, and he that cannot so do: let him be diligent to pray to God that he may haue suche a minde. For the cause why God teacheth vs to say, thy will be doone, is that we can not desire this of our selues, but we rather do abhorre death, so that wee doo rather loue sinne and death: then life and righteousnesse. Therfore did God ordeine death, for the destruction of sinne. For we may gather by this, that incontinent after sin hee set & ordeined death to Adam as a deliuerance from sin, and that before hee cast him out of Paradice, to the ende that hee would shew vs that death neither dooth nor worketh any euell in vs but is the causer of all good, for it was set forth in Paradice in maner of a satisfaction. But trueth it is, by the enuy of the

deuel, death is entred into the woꝛld, but thoꝛow the mercy and goodnes of God, hee dooth cause that death is not hurtful to vs, but hath oꝛdeined it from the beginning, to bee the punishement and death of sinne, foꝛ he signified the same when he spake befoꝛe of death to Adam in the cõmaundement. Neuertheles he stayed not in his wurds: but pꝛonounced death and qualifyed the rigour of the commaundement. But GOD did not in plaine wurds declare death: but only said, thou art dust, and into dust thou shalt return. Item thou shalt return into earth frõ the which thou art come. As euen then hating death would not name it, as it is said.

Wrath is in his indignation, and life in his wil. Now it may be said that if death had not bene necessary, to put away sin: God would not haue pꝛonounced it. But God taketh no other wepons against sinne whiche hath engendꝛed death, but death it

self

selfe. Heere is fulfilled that one said properly, that the inuentor of death is dead by his owne inuencion, also the sinne is destroyed by his owne frute, and slaine by the death that he hath engendred. As a viper is slain by her owne yung serpents. Beeholde a thing moste pleasaunt to heere and vnderstand, that sinne is destroyed by no other meanes, but by her own proper worke, and her throte cut by her owne knife, and her hed cut of by her owne sword as was Goliath. Goliath was the figure of sin. This Giaunt was fearfull to all men except to little Dauid, that is to say the Sonne of GOD Jesus Christe: the whiche hath ouerthrowen this terrible Giant, and hath cut of his hed with his owne sword. Now it may be said that there is no sword meter thē Goliath owne sword .1. Samuel. 21. Chapiter. If now wee doo meditate these ioyes of the vertue of the Sōne of GOD and the gifts of his grace,

how

how should any little euell torment vs: seing so great euell? whiche may happen is turned to so great good?

¶ The third Chapiter of the third consideration whiche is the good passed or after vs.

THis good is easy to consider by his oppossit or contrary euel passed, onely it is a help to him ỳ would consider heere Saint Augustine in his confessions, Hee is a good teacher in this, where hee reciteth the good graces and benefites that hee hath receiued from his mothers wombe. So is likewise the Psalmist in the. 138. Psalme. Saying. Lorde thou hast proued me, or among other thinges meruailing of the prouidence of God, vpon him self saith. Thou hast knowen my thoughtes afar of, thou hast tried my hart and my raines, as if he had said

I see now how far of it is from mee all that euer I thought or did, or all that I might obtain or polles, or how little is put in execution by my proper meanes or industry, but that all this hath bene disposed and ordained long time before by thy ordinaunce and prouidence (O Lorde) hereby thou hast forseene all my waies, or rather in thy might and powre wee do learn these thinges by our owne experience, for if wee call to remembraunce our life passed, is it not enough to astunny vs that wee haue thought willed, doone, and said suche thinges, whiche we haue little or nothing foreseene? How often had wee doone things, cleane contrary, if we had bene left in our owne free wil? So that we now beginning to vnderstand and to beholde the prouidence and care of God, to bee present and fauourable toward vs by his vigilāt help and succoure, that wee haue neyther thought willed nor said, but that hee

he hath before ordeined. As it is said in the.7. Chapiter of Sapience. We and our wurdes be all in the hand of God, as Saint Paule saith, the which dooth all thinges in vs. Wherefore then bee wee so without vnderstanding, and haue our hartes so hardened? Wherefore be we not ashamed miserable that wee bee? that beeing shewed by our owne proper experience wee seeing plainly and openly, how often the Lorde hath bene careful for vs, and watcheful euen vnto this houre, and how he hath endowed vs wt all maner of good and great benefites, and yet cannot wee resign and acknowledge to him the onely care and watche ouer vs in a very little present euel. But wee behaue our selues as though hee had forsaken vs or as though that wee could put it of or quit our selues of it. Is it not said in the .139. Psalme. I am poore and miserable but the Lorde careth for me? Upon this .S. Augustine saith.

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He that made thee careth for thee. Permit and render to him that made thee, before thou were any thing, to haue cure and charge of thee. How should hee not now haue care ouer thee, forasmuche as thou art now that same that hee would haue thee? But we will be partakers of his kingdome with him, wee do attribute to him this, that hee made vs, and yet will vs scarcely do that: or at the least do it very coldely, and yet notwithstanding we vsurpe the custody that he hath ouer vs, as if he (after he had made vs) would retire himself farre from vs, to forsake vs and leaue vs in our owne hands. But if our wisedome, councelles, and deliberations do let vs or blinde our eyes that wee can not see this care of GOD ouer vs, when paraduenture many thinges happen to vs according to our deliberations and purposes: let vs returne to the Psalmist in ỹ. 138. Psalm. and consider our owne selues, whiche

faith

saith. My bones are not hidden from thee (O Lorde) saith hee, though I was made in a secret place, that is to say. Thou sawest my bones in my mothers womb, when as yet I was not; and when my mother knew not what was made in her, and my substaunce was in the lowest partes of the earth, that is to say, the figure or forme of my body was not hidden to thee beeing in the profound entrailles of my mother, for thou formedst them and made them. What doth he declare by these wordes, but onely proposeth this great example how our good God hath alwaies had care of vs without vs? What is he that glory that he hath made any thing of that is made? Who hath geuen vnderstãding or knowledge, to the mothers to geue sucke, to entertaine, nourishe, loue, and doo all dutyes & offices of a mother, euen then when we did not feele our life, briefly, wee know, not these thinges and beleeue

not

not that they were done to vs, if wee had not seene the like thinges doone to others whiche were doone to vs, euen as though wee had slept, or as though we had beene dead, or more aptly to say, as if we had not yet beene borne, as touching our owne knowledge. Also seeing how true this is, y without our help wee haue beene brought and directed vnto diuine comfort and great mercifulnesse, and yet we dout or that worse is we dispaire that our good God hath care of vs. If parauenture there be any whiche is not instructed or moued by this experience: I know no way how hee may be taught or instructed, for there is not one Infant that wee do see with our eyes but may instruct vs, in this case euidently. Now seeing so many examples sette before our eyes: we ought to be ashamed of our folye and ignorance. But if we dout that any manner of good or euell may happen to vs, how little so euer it bee, with-

out the singuler prouidence of God, read Saint Peter in his first Epistle the fift Chapiter. Cast all oure care vpon him, for he careth for vs, and in the.54. Psalme. Cast thy care vpon the Lord, and hee shall nurishe thee.

And .S. Augustine speaketh in his confessions to his soule. Wherefore dost thou stay thee vpon thy self, and continuest not firme and stable? cast thy self vpon thy God, for hee wil not withdraw his hand from thee nor suffer thee to fall. And moreouer Saint Peter saith in the.4. Chapiter of his first Epistle. Those that suffer by the wil of God: let them commit their soules in well doing to the creator whiche is moste faithful. O the bountifulnesse of our GOD. If any may know God in this maner, in what surety, rest and ioy shall he liue? Suche a one hathe GOD verely within him. He is well assured and moste certaine that all that he hath or may haue, be it great or small thinges, or

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what so euer shall happen or come to him at any time, that it commeth by the good wil and disposition of God. The sentence of Saint Peter standeth allwaies most true and vndoubted. He hath care for you, say one heare wurdes more sweet and comfortable then these? and therefore he saith: Cast all your care vpon him, but now if wee doo not: what other thing do wee but allay and prowe to stop and let the care that GOD hath of vs, and to bring oure life ful of sorow, heuines and care, with thought & turmoiling within out selues. And what cā we get by thus doing? Our saluation is nothing aduaunced nor preferred, but as saith Ecclesiastes. It is a vanitie of vanities and affliction of spirit, for that booke speaketh against suche doutfulnesse in suche wise, as hee that had prowed many thinges in him self. Neuertheles could finde in all these thinges but labour vanity and affliction of spirit

so that hee concludeth that it is a gift of God, for any man to eat drink and reioice with his wife, that is to say, if he liue without care, committyng to GOD all the care of him self and his. Wherfore to conclude we ought not to be careful for oure selues, nor to pluck from God the care ouer vs, thus you may easely vnderstand the rest, as I haue said before by the calling to minde your life passed.

¶ The fourth Chapiter of the fourth consideration of the good vnder vs.

HEtherto wee haue seene the goods whiche be oures and whiche bee in our selues, now let vs see those that bee in others, and wout vs. The first of these is in those that be vnder vs, that is to say in the reprobate damned soules, but this is wunderfull. For what good may

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one finde in the dead and dampned: But ẏ mercy and goodnesse of God is so great vniuersally, that he teacheth vs to se our good in ẏ middest of great euelles. Let vs in the first place compare them and vs together, and then we shall see our inestimable gaines, as one may gather easely by the opposit consideratiōs or contrary euelles. For so many euel' of death, hell and dampnation as wee doo see in them: so many gaines doo wee see in our selues, and so muche the greater as theses be greuo' and great. This consideration ought not lightly to be passed ouer, because these thinges doo propose and set before our eyes the great mercy of God whiche is moste excellent and meruailous, and it is daungerous not to way these things so great and excellent, that wee be not found ingrate and vnthankfull, and to be dampned with the or more greuously tormented. And the more that wee se them howle and lament:

the more wee ought to reioice in the bounty and mercy of God towardes vs, according as is said in ỳ. 65. Chapiter of Esay. Beholde my seruauntes eat and drink, and you dy in hunger and sorow & languor for thirst. Beeholde my seruauntes reioice in great gladnesse of hart, & you houle and lament for the very doloure and sorow of your hartes, and cry for the great oppression of spirit, your name shall not be sworne by among my elect. &c. Finally as I haue said these horrible examples of euell liuers and reprobate, do help and further to our aduertisement & geueth vs good instructions as Saint Gregory reciteth in his dialogues, that hee is happy whiche can beware by the daungers of others. And although this benefit touche not our hartes but faintly, because it is common and happeneth often: yet neuertheles it is worthy to bee esteemed and numbred among ỳ greatest benefits, and great-

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ly approued of wise men, and of those that haue godly vnderstanding. Beholde a great part of the holy scriptures, teache to this ende. And when we be taught and shewed the wrath, the iudgementes and horrible threatninges of GOD, what helthful doctrines do these examples bring to vs of these accursed & miserable people, for to confirme vs more & more? It doth then begin to make vs the more to feele the effect and strength thereof: when wee do put vpon vs the affection of those that do suffer, & after a maner to say when wee be in their place and person, for then they do moue vs and aduertise vs greatly to praise and magnify the goodnes of him, whiche hath preserued vs frō these horrible euelles. Now let vs beholde the iustice of God, diuinitie in them. Forasmuche as God is a iust iudge, therefore must wee loue & greatly praise his righteousnes and iustice, and by this meanes reioice

in God, euen when he destroyeth the wicked body & soule. For his admirable and great iustice, shineth in a meruellous maner in all these thinges. For the very hell is filled w̄ the magesty and goodnesse of God, as also is the heauens. For the iustice of God, is God him self. And God is the high soueraigne goodnesse. And therefore as wee ought to loue the bounty and mercy of God: so ought wee also to loue his iustice and iudgement, to praise it and shew it forth. In this sence Dauid saith. The righteous shall reioice when he shall se the vengeaunce, hee shall washe his handes in the bloud of the wicked. Also the Lorde forbad Samuel any lenger to lament Saul, as it is written in the .16. Chapiter of the first booke of Samuell, saying. How long wilt thou lament Saull? Beholde I haue cast him of. that hee reigne no more ouer Israell, as if hee had said, dooth my will displease thee, that thou preferrist

rist the wil of mā before mine? Breef ly this is the voice of praise and reioysing, the whiche is so often spokē of in the Psalmes, that the Lorde is the iudge of widowes, and father of orphelins, hee wil reuenge the poore and the oppressed, his enemies shalbe confounded, the wicked shalbee destroyed, & many other like thingz. But if any of a foolishe pitie, will lament or bewaile this cruel generation, the whiche hath not onely put to death the righteous and innocent, but also the Sonne of GOD, and all by the conspiracy of these wicked impes: shall he not be found as one that reioyceth in their eniquitie with thē and approuing that which they haue doone, yea and is woorthy to perishe with thē which would not haue their sinnes punished? Now heare that is said in the .19. Chapiter of the second booke of Samuel. Thou louest those which hate thee, & hatest those ẏ loue thee. This Ioab said to Dauid

when hee lamented euermuche for his murderer Absalom. Wherefore in this consideration we ought to reioyce together with all the faithfull of GOD, for his righteousnesse the which punisheth most iustly the persecutors of the true religion, to the end that the elect of God may be deliuered from the hand of them. In this part we se shining in the reprobate and dampned suche benefites & tresures as bee not small, but great and excellent, that is to say, the vengeaunce of the outrage done to the faithful, yea the iniury doon to thee if thou be righteous with them, where fore then bee not dismaied if God by thy present euil, hee taketh vengeaunce of thine enemy, that is to say, the sin of thy body, but rather thou oughtest to reioyce, & to praise God, for the execution hereof, whiche is most iust and right, whiche yet before thou cãst open thy mouth to pray dooth slay and distroy in thy self the

most

moste wicked enemy that thou hast, that is the sinnes that is within thee, but if thou hast compassion of this enemy: thou shalt be found a freend of sinne, and enemy of iustice and righteousnesse whiche woorketh in thee. Wherfore wee ought to take heed that it bee not sayd to vs, thou louest those that hate thee: and hatest those that loue thee. For as thou oughtest to reioyce in the iustice of God, persecuting thy sinne; euen so reioice in the execution against sinners, enemies to God and to man. We heare now what excellēt benefites is foūd in great and horrible euels, and how we ought to reioyce in our great miseries, not because of ẏ euels it selfe: but because of the inestimable goodnesse and iustice of God, the which taketh vengeaunce of oure sinnes and wickednes.

¶ The fift Chapiter of the

fifth

fyfth consideration of the good on the left hand.

Here is to be spoken of the aduersaries that be yet liuing in the worlde, for in the Chapiter going before we haue treated of the aduersaries that be all damned & made like to the deuelles, but we must consider these heere with an other affection, and consider them two maner of wales. First they abound and prosper in temporall things, in suche sort that the Prophets themselues were almoste moued to enuy thē, because of their felicitie, as it is said in the .72. Psalme. My foot had all moste slipped, my steps were almoste gone seeyng the wicked in suche prosperitie and felicitie, I had euen all moste borne them enuy. And in the same Psalme. Beholde the wicked (habunding in iniquitie) haue obtayned great riches, And in the .12. of Jeremy

remy. Thou art verily righteous Lord when I dow argue against thee, neuertheleſſe I ſhall conſider of the thinges that be righteous with thee. Wherefore dw I ſee the wicked proſper, the affaires of all thoſe whiche wurk wickednelle and goe forward. But ỳ queſtions is, Wherefore doth he poure vpon them ſo great benefites, and ſo vndeſerued: but to the end to comefort vs, and to ſhew how good he wil be to them that are of an vpright hart, as it is ſaide in ỳ ſame Pſalme. He that is ſo gwd to the wicked: how muche more wil he be gwd to the faithful? and in that he dooth not torm̄ēt the wicked with any maner euelles, but the good he prwueth them by many euells: that they may know that he is good to them, not onely in goodes that be preſent: but alſo in riches whiche bee hidden and inuiſible, that they may ſay with the Pſalmiſt. It is good for me to ioyne my ſelf to the Lorde, and to ſet

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my hope and truſt in my God, as if he had ſaid. Although I ſuffer, ſeeing them deliuered and free without trouble, yet I haue this confidence, that God wil let me feele his clemency and goodneſſe muche more then ſhall they. And therefore the viſible gwdes of the wicked: bee ſpurres to moue vs to truſt in the inuiſible gwd? and to diſpiſe & ſet light by the euell? whiche we ſuffer. It is it that ỳ Lord Jeſus commaundeth vs in the firſt Chapiter of Saint Mathew, to beholde the birdes of the ayre and the Lillyes of the feeld, ſaying. If God ſo clothe the graſſe whiche is to day in his flowre and to morow caſt into the furnace: how muche rather wil he clothe you? O ye of little faith. Wherefore by the compariſon of the good?, whiche the wicked abuſe and the euelles and miſeries whiche wee ſuffer: our faith is exerciſed, and wee obtaine conſolation in God, whiche is the moſte holy conſolatiõ and com-

fort

fort. So necessary it is that all thingz happen to the best to ẏ faithful. The other goodes, whiche is muche more to be meruailed at: is that their euelles be turned to our good and profite as GOD hath ordeined it. For all though their sinnes be offensiue to ẏ weakest and infirm and feeble soulz, neuertheles they be exercises of vertue, and of spirituall battaile and of greater helth to the strong and faithful. For blessed is the man that suffreth in temptation, for when he shal be tried: he shall receiue a crowne of life. Now is there a greater temptation then these multitude of moste euell examples? And ẏ cheefe reason why the world is called an enemy to the faithful and electe of God: is that by their enticementes and wicked wurkes, they may draw vs, allure, prouoke and turne vs from the way of God to their wayes. As is saide in ẏ .6. of Genesis. The Sonnes of God saw the daughters of men that they

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were faire, and ioyned themselues to them. Also in Numeri.25.Chapiter. The Children of Israel are falle with the daughters of the Moabites, insomuche that it is a thing helthful to vs to be continually prefled & holden down by some misfortune, so that we striuing with the euell occasions of the world: fall not into sinne and wickednesse, we I say that be so weake. Also Saint Peter in the.2. Chapiter of his second Epistle commendeth Lot, for that he suffred many wicked examples of the Sodomites, so that he profited and encreaced in righteousnes thorow these thigs. Therfore it is necessaryy offences happen whiche engender warre and victory. Yet notwithstanding, woo bee to ỳ world because of offences. Now if God procure vs so great goodnesse, in the sinnes and wickednesse of others: how muche more ought we to beleeue with all our hartes that hee shall procure and turne into good our

euelles

euelles and misfortunes, although the sence and feeling of the flesshe iudgeth otherwise: The world bringeth vs no lesse goodnesse on the other side with his enelles, whiche is called aduersitie & misery. For those whiche he can not swallow by entice mentes and incorporate to him selfe by offences: hee assayeth to repulse and put fro him by aduersityes, and driueth them of by paines and tormentes, procuring alwaies against them snares by examples of sin, & foming out his furies by horrible tormentes and paines. This is the monster that the Poets do call Chimery, whiche hath the hedde of a damosell and gratious countenaunce, the wombe of a Lion, and the taile of a venemus serpent. For the ende to whiche the world pretendeth, what with his volupteousnes, and what with his tiranny: is poisoned death and dampnation eternally. So now wee see that God hath made vs to finde

our cheef good; in ẏ midst of the sinn' of ẏ world, to thend that ẏ persecutions and afflictions whiche he sendeth be not to vs idle nor vaī. They be ordeyned vs for the encreasing of oure benefites, in suche wise that the same wherewith the world dooth noy and molest vs: be constrained to profit vs. As Saint Augustine saith of the litle Children that Herod put to death. That hee neuer profyted so muche by loue and good wil: as hee did by hate. And Saint Agathe went into the Prison very ioyously as to a banket, saying thus. If thou doost not tame my bodye by thy tormentors: my soule shall not come into heauen, for to receiue ẏ moste blessed crown.

And as the graine of wheat is not laid vp into the barnes, but first is driuen out of the eare, and sore beatē in the ayer barne. But wherefore doo wee tary vpon thinges so small, seeyng the holy scriptures and all ẏ sayinges of the auncient fathers, the

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actes of all the holy faithfull saintes and seruaunt' of God accord to this? For those that seem to be moste hurtful to the beleuers: be those that doo them moste good, if they doo suffer it patiently. As Saint Peter saith in the.3.Chapiter of his .1. Epistle. And who is hee that can hurt you if ye folow that is good. And in the Psalme. 88. His enemy shall not ouertake him, and the sonne of wickednes shal not hurt him. And how shall he not hurt him? Doothe hee not kil often? But yet in hurting and molesting, he dooth seruice and profit very much to the faithful. So now we may see our selues dwelling in the midst of al perfect goodnes whiche compasseth vs about on euery side If we be wise and consider them with a godly eye, and notwithstanding yet we remain in the midst of thaforsaid euelles. So wunderfully be thinges tempered and mingled by the cōning and meruelous wurk of God' diuine power.

The firt Chapiter of the firth consideration of the good on the right hand.

THis benefit is the Church or congregation of the faithful, the new creature of God, our brethern and freendes, wherein we see nothing but all goodnes and consolation, although we se not this continually with the corporall eyes as we may see in the contrary Image of ueelles: but w̄ the spirituall eye, and also that those goodes, whiche we see the faithful possesse, be not to beerested: but rather to consider ỹ God doth comfort vs in such cōmodities. For the Psalmist in the .73. Psalme durst not condemne nor reiect those that possessed riches of the worlde, saithe. If I should speak so: I should condemn the generatiōs of thy Children, that is to say. If I should say, that they be all wicked, and that all those

those that be riche, honorable, & helthful, be reprobate: I should condemne thy very seruauntes, of whom there be riche, honorable, & helthfull. And also where as Saint Paul exhorteth Timothe to geue commaundement to the riche of this world that they be not proud, yet hee doth not forbid to haue riches: and the scriptures sheweth that Abraham, Isaac and Jacob, were riche, and Daniell and his felowes were honored in Babilō, and also many other kinges in Juda were found faithful seruauntes of GOD. The Psalmist casteth his eyes vpon these, and saith. If I had so sayd: I had reproued the generations of thy Children, GOD (I say) geueth abundance of these riches to his people of tentimes, for the releefe aswel of thē selues as of others, but these goodes be not there owne proper & effectuall goodes: but onely figures and shadowes of the true goodes, whiche bee faith, hope, charitie and other gra-

ces and giftes, whiche bee all made commō by charitie. This is the communion of saintes in the whiche wee should glory. And who is he that wil not recoyce now, yea although it be in the middest of great euelles, if hee beleue that this is true, that is to say If he beleeue that the goodnesse of all the Saintes be his, and that his euel is their euel also? This Image is moste pleasaunt and amiable to beholde, whiche the Apostle to the Galathians painteth and describeth to vs in this sorte. Beare the burthens one of an other, and so fulfil the law of Christe. Is not this a good thing to be in suche a case: that when one member suffreth, all the rest sufferalso? and when one is glorified all the other reioyce with him? As it is said in Saint Paule to the Corinthians. When I suffer, I suffer not alone, Iesus Christe and all the Christians suffer with mee, as God himselfsaith. He that toucheth you toucheth

cheth the apple of mine eye. Also the Churche dooth feele and beare with my burthen, their vertue is my vertue, the faith of the Churche and cõgregation doth strengthen my Infidelitie. The chastitie of the Churche doth help to beare with the temptation of my flesshe. The praier of them is watcheful for mee, and also moste necessary. Breefly the members haue suche care the one for the other, that the moste honest do couer the moste simple, they do serue them and honour thẽ, as the Apostle dothe very wel describe to ỹ Corinthians. Now in this cace I may glory, that is, in the goodnes of other as in mine owne proper, and also they be mine owne when I am content to communicate with them. Now though I bee filthy and wretched, yet those that I loue and of whome I am one, be fair and beutifull, by the whiche loue I make not onely their goodnes mine: but also them selues bee made mine,

and therefore vnder the glory of thē my shame shalbe couered and bewtified, by their habundance: my pouertie shalbe fulfilled. Who is he thē ỹ can dispaire in his sinnes? Who is he that will not now reioyce in his afflictions and suffringes? For beholde he beareth no more his afflictions and paines, but they dw beare with him, he beareth thē not alone: but is holpen by a blessed company of the Children of God, and of Jesus Christe him self. Suche an excellent thing is it to be of the Communion of the faithful, and of the Churche of Jesus Christe. But if there be any that beleueth not these thinges to be thus: he is an Infidel, and doth disalow Jesus Christe and his Churche, because he feeleth not these thinges whiche be infallible true. But what is the cause that thou fallest not into dispaire, and that thou art not become vtterly vnpacient? Is it thy vertue? No truly, but the communion of

the

the faithfull. For otherwise thou couldest not beare the least sin that is, nor suffer one wurd of a man spoken against thee. So good is Jesus Christe to thee, and so nigh to thee is he and his Churche. This is it that we say, I beleeue in the holy Ghoste & the holy vniuersal congregatiō or Churche. What is it to beleeue ỹ holy Churche vniuersall, but the communion of the holy and faithful?

But now in what thinges do the saintes communicate? They communicate in good and euel. For all thinges be to all men, as the sacrament of the supper of the Lorde representeth the same to vs, in bread & wine, where wee bee called by Saint Paul one onely body, one bread, and one drink. For who is he that can offend or hurt the least part of our body: but by and by he greeueth the whole body in the same? Who may suffer the least prick in our toe, but all the body wilbe greued with the same? What

good is doone to the foote, but all the body wil reioyce? Euen so are wee all one body, for all that one suffreth: I suffer also, and what soeuer good is doone to one, is doon to my self. For who can take any part or portion of the bread or supper of the Lorde how little so euer it bee, to whome it may not be said that he hath receaued the Lordes supper? Who is he that doth despise the least portion of the bread: the whiche likewise may not be saide that he hath despised the holy communion or supper? Wherefore if wee be angred, if we suffer, yea if we dy, cast our eyes vpon this, and beleeue firmly, be wee certaine that it is not wee that be sadde or heuy, or that do suffer, or that do dy, no we be not alone: but Iesus Christe and his Churche suffreth with vs. So is it that Iesus Christe hath willed that the way of death should bee to vs comfortable and that we should passe ouer all our miseries by the same the whiche all

men

mē haue in horrour and be afraid of. But now wee entring into the way of the passion and of the death, hauing all the Churche to accompany vs, and the Church doth suffer more constantly then we can our selues, so that we may truly appropriat & take to our selues that whiche Elie sayde to his seruaunt Giezi, whiche was taken with feare in the second, of Kinges the firt Chapiter. Feare not for there are more on our sides then of our ennemies. And after Elie had praied: hee said Lorde ỳ it may please thee to open the eyes of this Lad that he may se, and then the Lord opened the eyes of Giezi and he saw and beholde the mountaine was ful of soul diers and of Charlottes round about Elie. And now their lacketh no more to vs, but that wee pray that God wil open our eyes that wee may see the Churche or congregation of GOD round about vs, yea the eyes of our faith, & thē ther shalbe nothig so hor

rible

rible nor fearful that shall make vs afraid, as is said in the .134. Psalme. As the hye mountaines are round about him: euen so standeth the Lorde about his people from this time forth for euermore. Amen.

¶ The seuenth Chapiter of the seuenth consideration of the good whiche is aboue vs.

I Do not speake of the eternall and celestiall goods, whiche the blessed do enioy, as in a clear light and vision of God: but rather or at the least I speake of those according to faith, and after the meanes by the whiche these thinges may bee comprehended of vs. Also this seuenth consideration is Iesus Christ the king of glory, rising from death. For as we reade in the seuenth consideration of euelles, he suffred, died, & was

was buried: so heerewe may beholde ẏ souerein iestimable ioy of our hartꝫ and the strength of our felicitie and comfort. The Sonne of God beeing raised frō death dieth no more, death shall no more reigne nor haue domination ouer him. This is the furnace of Charitie and the fire of GOD in Sion, as saith Esay. For Jesꝰ Christ is born to vs, and not onely so: but is also geuen to vs, and therfore his resurrection is mine, and all that he hath accomplished by his moste glorious resurrection. And as Saint Paul in the.8. to the Romaines, doth glory and reioyce, saiyng. How shall he not geue vs all thinges with him?

Now what hath hee doone in rising from death? He hath destroyed sinne, he hath raised the righteoꝰ and iust, hee hath swalowed vp death, he hath brought life, hee hath obtained victory ouer hel, and prepared for vs euer lasting glory. Beholde the inestimable godes, so that the vnderstanding

of man can very hardly perceiue or beleeue that they be geuen to him. As Jacob in the. 45. Chapiter of Genesis, hearing that his Son Joseph reigned in Egipt, he as rising from a deepe and profound dreame: myght not beleeue those whiche tolde him those thinges vntil they shewed him the Chariottes with stuffe, sent from Joseph. Also as difficil and hard a thing it is to vs to beleeue ỹ so great goodes is prepared for vs by Jesus Christe, to vs whiche be so vnworthy except he him self do make vs beleue it by his word in many sure textes & places. And as he did appeere and declare him self to his disciples, by many apparitions, Also he doth now allure and draw vs to him, as by Chariottes, by long experience and vsage, and this is a Chariot moste gratiou⁹ & louing, that he is made of God to vs righteousnes, wisedome, sanctification and redemption. As Saint Paul saith. 1. Corinthians the. 1. Chapiter

piter. I am a sinner, but I am borne and lifted vp in his righteousnesse which is made mine. I a filthy shamefull, and miserable, but his holinesse is made to me my sanctification and my purgation in the whiche I am moste graciously and louingly trained and brought vp. I am foolish, but his wisedome doth sustaine and bear me. I am worthy of damnation, but his liberty is my sufficient raūsome. O Chariot moste sure, so that ỳ Christian and faithful person (whiche beleueth the same) may asmuche glory and reioyce in all these goodes and merites of our Lorde Jesus Christe: as him selfe had done them. They be his owne proper, so that now he may boldely abide the iudgement of God, the whiche without this is of all men impossible. This faith is a thing moste excellent, for it bringeth to vs suche inestimable gwdes, so glorious, that it doth constitute vs the glorious Children of God, for wee can not bee

Children

Childzen, but wee muſt poſſeſſe and obtaine the gwdes of our father and the enheritaunce. Now the Chriſtians may boldely ſay, death where is thy victory? O death where is thy ſting? that is to ſay ſinne, for the ſting of death: is ſinne, and the ſtrength of ſinne: is the lawe. Thankes bee to our Lorde God whiche hathe made vs to obtaine victory by Jeſv Chriſte our Lord, ỳ is to ſay. The law dwth conſtitute and declare vs ſinners, ſin maketh vs culpable of death and dãpnation. Now who hath vanquiſhed theſe thinges? Is it our righteouſnes? Is it our gwd life? No truly, it is the Lord Jeſus riſing from death, cõdemning death and ſin, making vs partakers of his righteouſneſſe, reſigning to vs his merites, putting his hand vpon vs and taketh vs to him, and fulfilleth the law, and ouercommeth ſinne and death. Now for all theſe thinges, honour, geuing of thankes, and prayſe bee to our good

God

God for euer and euer. Amen.

This is the moste soueraigne consideration in the whiche we be all redy so by lifted by, not onely aboue our euelles: but also aboue our goodnesse, and be all ready in possession of the goodes of others, gotten by the labor of other, in place where we were couched before in the euells of other, and conquered by the sinne of other, and augmented by our owne. We be now couched and set in the place of the righteousnes of Jesus Christe, ỹ whiche is to him righteousnes, for as muche as we are ioyned to hi, which is agreable to God, and as a mediatour dooth intercede & make request for vs and this moste holy sacrificator and aduocate is made whole altogether oures. These thinges do make the Christian to be ful of all strength Lorde of all thinges, hauing all thinges, and all without sinne, and whe he shalbe yet in any sinne, the sinne shall not greene him, but bee perdo-

ned, because of ỳ insuperable righte oulnes of the Lord Jesus, the whiche doth as it were swalow vp all our sinnes, vpon whome our faith is stayed, hoping stedfastly that Jesus Christe is euen suche a one as we beleue that he is. And he that beleeueth not this: it is to him as one ỳ tolde him a fable or as to a dum man or one that knoweth not Christe, nor what he doth profite him, nor what vtilitie is in Jesus Christe. Wherefore if we had no other meditations or consolations but this onely, it were sufficient to fulfil vs with vnspeakable consolation, if it bee diligently considered w an attentife hart, we shall not onely be sorowful for our euelles: but also we shall glory and reioyce in our tribulations, throw the great ioy that we haue in our Lord Jesus, and shall scantly feele our miseries and euelles. That good Lord Jesus our God blessed for euer: make vs to feel and perceiue this Glory. So be it.

¶ A breefe Table of the principall matters cõtained in this booke, and heere you shall vnderstand that this letter (a) betokeneth the first side of the leafe, the letter (b) betokeneth the last syde, and (l) betokeneth the numbre of the lines on the same side.

A

Abundaunce of riches bringeth not so great cõsolation as doth a good conscience, fo,28.b.line.9

Afflictiõs are to be loued. fo.24.a.l.23

Afflictions good to vs, fo,25.a.l.4.

Afflictions of a Christian, be not as ỹ afflictiõs of ỹ wicked, fo,25.a.l.19

Agathe went into prisõ. fo.49.b.l.13

B

Benignitie of God is great, fo,15.a. li.21.

Bodily graces can not be esteemed, Fo,27,b.li20

C

Care of God for vs, fo,9.a,li.19. fo,10.b li.14. Fo,42.b.li.

R.ỹ. Christia

Table.

Christian ought to bee greeued with the misery of others. fo.15.b.li.3.
Christian is alwaies better and increeth in goodnes whether he liue or dy, fo.34.a.li.20.
Comfort to man, is that hee feeleth not all his sinnes. Fo.3.a.li.3.
Communion of Saintes what it is. fo.51.b.li.2. it is in good and euel. fo. 53.a.li.13.
Confession of sinnes proceeding frō faith iustifieth and sanctifieth. fo. 22.b.li.16.
Corporall tribulation, is aduertisement of the inward euel. fo.1.b.l.11
Curse is the cause of blessing. fo.24. a.li.18.

D

Dauid the figure of Christe. fo.38.a. li.16.
Dampnation of some for lesse euell? then we do. fo.13.a.li.14.
Death greatest of all terrible thinge? fo.6.a.li.4.

Death

Death feared of Saintz. fo.6.b.li.3.
Death feared of Chriſte. fo.6.b.li.4.
Death is to be deſired rather thē this life if we loue God. fo.8.a.li.11.
Death is rather to be choſen then to returne to the whole kinde of life paſſed. Fo.8.b.li.11.
Death of the wicked is often times deſerued of other which God doth keep. fo.12.a.li.11.
Death good to vs. fo.25.a.li.5.
Death of a Chriſtian likened to the brazen ſerpent. fo.25.a.li.7.
Death is the beginning of life. fo.25. a.li.23.
Death is neuer taſted of him that kepeth the word of Chriſte. fo.25.b. li.1
Death of the faithful is precious. Fo 34.a.li.4.
Death of the wicked is moſte vnhappy Fo.34.a.li.12.
Death maketh an ende of euilz and paines, vice and ſinnes. Fo.35.b. li.21. Fo.36.a.li.20.

Death

Death whiche was the paine of sin: is now the end of sinne and beginning of righteousnes. fo.36.b.li.21.
Death the cause of al good. Fo.37.a. li.21.

C

Euelles within a man moste miserable. fo.1.a.l.11.
Euelles ful knowne would make a man perishe. Fo.1.b.li.5.
Euelles long continued we make no count of them. Fo.4.a.li.7.
Euelles be not measured according to the fact: but after thoppinion. Fo. 4.a.l.13
Euelles what soeuer one suffereth none can be sure perempted from them. Fo.5.b.li.19.
Euelles common to all men. Fo.6. b.li.13.
Euelles to come are moste to be feared Fo.6.b.li.18.
Euells of aduersaries letted by God. Fo.14.b.li.7
Euells of other shall make our owne seeme

The plague hath long beene there among them, I beleeue verely and dare affirme, that God is as dilygently serued, and his word as sincerely preached and obeyed as euer was in this realme, (of a good numbre there) But as the holy Ghoste saieth. Judgement beginneth at the house of GOD. God dooth vse moste commonly to beginne with his owne house, but after that he scoureth his enmies, and as our saiuoure Christe saied, by those vpon whome the towre of Silo fel. Suppose ye (saith he) that those were greater sinners then the other? I say nay, but except ye repent ye shall likewise perishe. So may I say. Suppose ye that Lõdon hath more grieuously offended then other Townes and Cyties in England? I say nay, but except ye repent and that with speed, ye shal not escape Gods heauy hand, hys

swoꝛd hangeth euen ouer your hedes ready to strike, therefoꝛe lette vs wᵗ Dauid preuent Gods wꝛath wᵗ harty prayer & euery man enter into his owne conscience and say. It is I (Loꝛd) that haue caused thy heauy wꝛath and displeasure. And leaue our olde Adamishe excuses and vaine shifts. Let vs call backe againe, oure selues to true fasting and praier with harty repētance, but I feare mee popishe fasting hath almoste ouerthꝛowen the true fast, and superficious latten pꝛaying hath blemished the right vse of pꝛaier, so that there remaineth but onely the names of fasting & pꝛayer (to a numbꝛe) but the effect is vnknown. God bꝛing it againe to the right vse, and geue vs hartes diligenely to learne, and faithfully to pꝛactise it, so that we may turne to the Loꝛde with all our hartes, that hee may haue mercy vpon vs and

turns

turne away those greuous plagues that wee haue (through our secure and disobedient life) most iustely prouoked to fall vpon vs. Heere haue I according to my small habilitie and knowledge declared the minde of Thauthour, & rendred ye very wurds of his text in as plain englich as I could expresse, suche homely stuffe as it is, I beseeche your honour and all other ye feares God to accept it. And if ought be amisse eyther through my negligēce or the printars recheleſnes to bear with vs, or at the least to let vs vnderstand it, that if it bee possible it may be amended, & I shall hartely pray for your honours prosperous estate long to continew that as ye haue Godly begonne not onely to professe and folow: but also to defende and maintaine the true professors and folowers of Thristes religion, so ye may cōtinew to the

ende. Amen.

Now least by my not sufficient extolling and declaring your noble and excellent vertues (which God hath endued you w) I should rather seeme to darken or shadow them, then condignly to set them forth: I leaue to the Godly reader to call to minde and consider in them selues, more then I can expresse in wurdes, desiring GOD that as he hathe hetherto fortified you with singuler giftes of his holy spirite: ỳ hee wil likewise arme you with the inuincible constancy vnto the end. For I am not ignorant how God hath tried and exercised you w many hard and sharp battailes of afflictions the which your honour I know wel doth not forget, but rather liketh for to abide a more sharper assault then any that is past, if God lay it vpon you. Now hauing learned by long

expe-

seeme light, Fo,17.b.li.25
Euelles and sorowes be molified, fo 18.b.li.4
Euelles of the soule bee worse then the euelles of the body, fo,36.a li.5.
Example of euel liuers doo help to our aduertise mentes. fo.43.b.li.14

F

Feeble and weake haue moste neede of comfort in death, Fo,6.b.li.11
Felicitie of Christians, through afflictions and death. Fo.33.b.li.15.

G

God dooth chasten vs benignly, discouering vnto vs the least euelles fo, 1.b.l.1
Goliath was the figure of sin. Fo.38. a.li.14,
Goodnes that GOD dooth to the wicked moueth vs to consider his goodnes to the good, fo,47. a.li.14
Goodꝫ of ẏ wicked be spurrꝫ to moue vs to trust in the inuisible goodꝫ & set light by the euelles whiche wee

doo suffer. Fo.47.b.li.8.
Goodes that a man hath in his owne person cannot be nombred. Fo.27. b.li.15.
Goodes of the spirit more excellent then the goodes of honour fame. &c. Fo.28.b.li.9.

H

Hermit complained because he was one yeere without trouble. Fo.21. b.li.7.
Hye degree is subiect to many temptations. Fo.14.b.li.15.
Honorable estate engendreth feare. Fo.5.a.li.13.
Horror of diseased personnes. Fo.16. b.li.12.
Hurtful thingꝫ ẏ seem to hurt ẏ beleuers: doo thē moste good. Fo.59.a.li.3.

I

Ignomini mother of glory. Fo.24. a.li.20.
Ingratitude not to esteeme wurthely the benefites of God. Fo.13.b. line.11.

Iniuries

Iniuries sanctified by Christ, Fo,24. b.li.8
Iustice of God is but one. Fo.13.a.l.16

L

Lot was vexed by the wurkes of the wicked, Fo,16.a li.15
Lot increased in righteousnesse thorow suffering wicked examples of the Sodomites, Fo,48.b.li.13
Loue of righteousnesse is the loue of death, Fo,36.b.li.25

M

Maladies hurtig the body be named CCC. Fo,5.a.li.2
Mankinde is noble and can dw many thinges that no other creature cā dw, Fo,28.a.li.2
Meat among volupteous men is not found good with out sauce, Fo, 29.a li 16
Members of one body help one an other, Fo,52.a.line.10
Mountain of mirre, what it is, Fo, 23.a.line.18

Parentes louing their Children, Fo 1.b. line. 23
Passion of Christe called a baptisme Fo,24.b. li.14
Passion of Christe is of so muche the lesse strength in a man as he is farther from the loue of suffring troubles of this worlde, fo,27.a.l.3
Persecutions sanctified by Christes suffringes, Fo,24.a. li.11
Pleasure and voluptеousnes engendre werines, Fo,29.a li.2
Pouertie inriched by Christe, fo,24. a.li.16
Presence of God among vs, Fo,9. b.li.21
Prouidence of God is alway present toward vs, Fo,39.b.li.21
Purpose of manne, Fo,9.a.line.4

R

Rebukes of the worlde are rather to be imbraced and kissed then the Apparel, Cups or other vesselles that Christe touched, Fo,25.b.li.23
Reliques doo not so muche good as trou

troubles in this woꝛld, fo,16.a
line. 8
Reſurrection of Chꝛiſte what good it
dooth to vs, Fo,55.a .lin.18

S

Saint Iohn Baptiſt beheaded, Fo,
19. b.li.9
Saintes pꝛaied foꝛ the euelles of o-
ther, fo,15 b.li.25 fo,18.a.li.7
Soule of the Sinner moꝛe hoꝛribls
then the foꝛe diſeaſed body, Fo,17.
a.line.3
Saintes haue ſuffered toꝛmentes to
haue a Crown of life, Fo,18.b.l.16
Senſuall man vnderſtandeth not the
thinges that be of God, Fo,21,a.l.15
Shame is glozified by chꝛiſte, Fo,
24.a.line.15
Shames of the woꝛld be to be imbꝛa
ced, Fo,25.a.line.23
Sin is deſtroyed by his owne frute,
Fo,38,a,li.4.
Sufferinges of other do mone vs to
pꝛaiſe God, Fo,44.a.li.14
Suffring of our troubles is nothing
if

if it be compared to the suffring of the Saintes, Fo,21.b.li,18
Supper of the Lord, Fo,53.a.li,16

W

Wicked be as a raging Sea, Fo,17.b.line.4
World likened to the Sea, Fo,4.a line.1

¶ Faults escaped in ye printig.

Leaf.	side.	line.	fault.	correction.
11	1	11.	it spoken,	it is spoken.
14	1	21.	same of the sea,	sād of the sea.
27	2	25.	the the euelles,	the euelles.
28	1	24.	riches abūdāte,	riches & abun
31	1	[illegible]	yea	yet. [illegible]dance
50	2	[illegible]	albeit,	also.
51	2	[illegible]	retoice,	reioice.

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